Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Hud

Revealed in Makkah

Surah Hud made the Prophet's Hair turn Gray

Abu Isa At-Tirmidhi recorded from Ibn Abbas that Abu Bakr said,

"O Messenger of Allah, verily your hair has turned gray.''

The Prophet replied,

شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ

Surahs **Hud**, **Al-Waqiah**, **Al-Mursalat**, **`Amma Yatasa'lun (An-Naba')** and **Idhash-Shamsu Kuwwirat (At-Takwir)** have turned my hair gray.

In another narration he said,

هُودٌ وَأَخَوَاتُهَا

Surah **Hud** and its sisters...

* * * * * * *

Hud

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيم

In the Name of Allah, the Most Gracious, the Most Merciful.

الر كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

11:1 Alif Lam Ra.

(This is) a Book, the Ayat whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted (with all things).

أَلاَّ تَعْبُدُواْ إِلاَّ اللَّهَ إِنَّنِى لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ

11:2 (Saying) worship none but Allah. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings.

وَأَنِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا
إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

11:3 And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.

وَإِن تَوَلَّوْاْ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

But if you turn away, then I fear for you the torment of a Great Day.

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

11:4 To Allah is your return, and He is able to do all things."

The Qur'an and its Call to (worship) Allah Alone

Allah says:

الَر ...

Alif Lam Ra.

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of Surah **Al-Baqarah**. That discussion is sufficient without any need for repetition here.

... كِتَابٌ ....

(This is) a Book, (referring Quran).

Concerning Allah's statement,

... أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ ...

The **Ayat** whereof are perfect and then explained in detail

> This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning.
>
> This interpretation was reported from Mujahid and Qatadah, and Ibn Jarir (At-Tabari) preferred it.

Concerning the meaning of Allah's statement,

... مِن لَّدُنْ حَكِيمٍ خَبِيرٍ (١)

from One (Allah), Who is All-Wise, Well-Acquainted.

> This means that it (the Qur'an) is from Allah, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

أَلاَّ تَعْبُدُواْ إِلاَّ اللّهَ ...

(Saying) worship none but Allah.

This means that this Qur'an descended, perfect and detailed, with the purpose of Allah's worship alone, without any partners.

This is similar to the statement of Allah, the Exalted,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me. (21:25)

It is similar to Allah's statement,

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): \`Worship Allah (Alone), and avoid **Taghut** (calling false deities).' (16:36)

In reference to Allah's statement,

... إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ (٢)

Verily, I am unto you from Him a warner and a bringer of glad tidings.

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allah), and a bringer of the good news of reward if you obey Him.''

This meaning has been recorded in the authentic **Hadith** which states that the Messenger of Allah ascended mount As-Safa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

يَا مَعْشَرَ قُرَيْشٍ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصَبِّحُكُمْ أَلَسْتُمْ مُصَدِّقِيَّ ؟

O people of Quraysh, if I informed you that a cavalry was going to attack you in the morning, would you not believe me?

They replied, "We have not found you to be a liar.''

He said,

فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَي عَذَابٍ شَدِيد

Verily I am a warner unto you before a severe punishment.

Concerning His statement,

وَأَنِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ...

And (commanding you): `Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allah from future sins, and thereafter you abide by that.''

يُمَتِّعْكُم مَّتَاعًا حَسَنًا (that He may grant you good enjoyment),

This is in reference to this worldly life.

إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ (for a term appointed, and bestow His abounding grace to every owner of grace).

This refers to the Hereafter, according to Qatadah.

This is like the statement of Allah,

مَنْ عَمِلَ صَـلِحاً مِّن ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً

Whoever works righteousness -- whether male or female -- while a true believer,

verily to him We will give a good life. (16:97)

Concerning Allah's statement,

... وَإِن تَوَلَّوْاْ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ (٣)

But if you turn away, then I fear for you the torment of a Great Day.

This is a severe threat for whoever turns away from the commandments of Allah, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

إِلَى اللّهِ مَرْجِعُكُمْ ...

To Allah is your return,

This means your return on the Day of Judgement.

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤)

and He is able to do all things.

This means that He is capable of doing whatever He wishes, whether it be goodness towards His **Awliya**' (friends and allies), or vengeance upon His enemies.

This also includes His ability to repeat the creation of His creatures on the Day of Resurrection.

This section encourages fear, just as the previous section encourages hope.

أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

11:5 No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, He is the All-Knower of the (innermost secrets) of the breasts.

Allah is Aware of All Things

Allah says;

أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٥)

No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

Ibn Abbas said,

> "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allah revealed this verse.''

Al-Bukhari recorded by way of Ibn Jurayj, who reported from Muhammad bin Abbad bin Jafar who said,

> "Ibn Abbas recited,
>
> أَلا إِنَّهُمْ تَثْنَونِي صُدُورَهُمْ "Behold their breasts did fold up.''
>
> So I said: `O Abu Al-Abbas! What does -their breasts did fold up- mean?'
>
> He said,
>
> > `The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse, أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ

(No doubt! They did fold up their breasts), was revealed.'''

In another wording of this narration, Ibn Abbas said,

"There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them.''

Al-Bukhari reported that;

Ibn Abbas said that يَسْتَغْشُونَ (they cover themselves),

means that they cover their heads.

وَمَا مِن دَآبَّةٍ فِي الْأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

11:6 And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.

Allah is Responsible for the Provisions of All Creatures

Allah says;

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ (٦)

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.

Allah, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in

the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit.

This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest.

This place of nesting is also considered their place of deposit.

Ali bin Abi Talhah and others reported from Ibn Abbas that he said concerning the statement, رِزْقُهَا وَيَعْلَمُ (And He knows its dwelling place),

it means where it resides.

In reference to the statement, مُسْتَقَرَّهَا (and its deposit), he (Ibn Abbas) said;

it means where it will die.

... كُلٌّ فِي كِتَابٍ مُّبِينٍ

All is in a Clear Book.

Allah informs us that all of this is written in a Book with Allah that explains it in detail.

This is similar to Allah's statement,

وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ مَّا فَرَّطْنَا فِى الكِتَـبِ مِن شَىْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. (6:38)

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of the **Ghayb** (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

وَهُوَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَـى الْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً

11:7 And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds.

وَلَئِن قُلْتَ إِنَّكُمْ مَّبْعُوثُونَ مِن بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُواْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

But if you were to say to them: "You shall indeed be raised up after death,'' those who disbelieve would be sure to say, "This is nothing but obvious magic.''

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ

11:8 And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back!''

أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفاً عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

Allah created the Heavens and the Earth in Six Days

Allah says;

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاء ...

And He it is Who has created the heavens and the earth in six Days and His Throne was over the water,

Allah, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imam Ahmad recorded that Imran bin Husayn said,

"The Messenger of Allah said,

اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيم

Accept the glad tidings, O tribe of Tamim!

They said, `Verily you have brought us glad tidings and you have given us.'

Then he said,

اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَن

Accept the glad tidings, O people of Yemen!

They said, `We accept. Therefore, inform us about the beginning of this matter and how it was.'

He said,

كَانَ اللهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْء

Allah was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.

Then a man came to me and said, "O `Imran, your she camel has escaped from her fetter.''

I then went out after her and I do not know what was said after I left.''

This **Hadith** has been recorded in the Two **Sahihs** of Al-Bukhari and Muslim with a variety of wordings.

In **Sahih** Muslim, it is recorded that Abdullah bin `Amr bin Al-`As said that the Messenger of Allah said,

إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

Verily Allah measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.

Under the explanation of this verse, Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

قَالَ اللهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْك

Allah, the Mighty and Sublime, said, `Spend and I will spend on you.'

And he said,

يَدُ اللهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلِ وَالنَّهَار

Allah's Hand is full, and it is not diminished by spending throughout the night and the day.

He also said,

أَفَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّموَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَع

Have you seen what has been spent since the creation of the heavens and the earth! Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.

Concerning Allah's statement,

... لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً ...

that He might try you, which of you is the best in deeds.

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may worship Him and not associate anything with Him as a partner.

Allah did not create this creation (of the heavens and the earth) out of mere frivolity.

This is similar to His statement,

وَمَا خَلَقْنَا السَّمَآءَ وَالأَرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُواْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38: 27)

Allah the Exalted, said,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

Did you think that We created you in play (without any purpose), and that you would not be brought back to Us! So Exalted is Allah, the True King: there is no God but He, the Lord of the Supreme Throne! (23:115-116)

Allah, the Exalted, said,

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone). (51:56)

Concerning the statement of Allah,

لِيَبْلُوَكُمْ (that He might try you),

It means so that He (Allah) may test you.

Concerning the statement,

أَيُّكُمْ أَحْسَنُ عَمَلاً (which of you is the best in deeds),

It is important to note here that Allah did not say, "Which of you has done the most deeds.'' Rather, He said, "Best in deeds.''

A deed cannot be considered a good deed until it is done sincerely for Allah, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allah. Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allah's statement,

... وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِن بَعْدِ الْمَوْتِ ...

But if you were to say to them: "You shall indeed be raised up after death.''

Allah, the Exalted, is saying, "O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally (they would still reject).'' Even though they know that Allah, the Exalted, is the One Who created the heavens and the earth, just as He said,

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them who created them, they will surely say: "Allah.'' (43:87)

Allah says,

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ

And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon!'' They will surely reply: "Allah.'' (29:61)

Even after their awareness of this (Allah's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allah to perform) than the original creation.

As Allah said,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him. (30:27)

Allah also said,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. (31:28)

Concerning the statement,

... لَيَقُولَنَّ الَّذِينَ كَفَرُوا ...

those who disbelieve would be sure to say,

... إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ (٧)

"This is nothing but obvious magic.''

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur.''

They also say, "He (Muhammad) only says this (resurrection of the dead) because he is

bewitched, and he wants you to follow him in what his bewitchment tells him."

Concerning Allah's statement,

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ ...

And if We delay the torment for them till a determined **Ummah** (term),

Allah, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

... لَّيَقُولُنَّ مَا يَحْبِسُهُ ...

they are sure to say, "What keeps it back!''

They mean by this, "What delays this torment from overtaking us.'' Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

... أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (٨)

Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

The Meanings of the Word Ummah

The word **Ummah** is used in the Qur'an and **Sunnah** with a number of different meanings.

- Sometimes when it is used it means a specified period of time.

  An example is the statement of Allah, the Exalted, in this verse, إِلَى أُمَّةٍ مَّعْدُودَةٍ (till a determined **Ummah** (term),

  This is also the meaning in the statement of Allah in Surah **Yusuf**,

وَقَالَ الَّذِى نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ

Then the man who was released, now after **Ummah** (some time) remembered. (12:45)

- The word **Ummah** is also used to refer to the **Imam** (leader) who is followed. An example of this is in the statement of Allah,

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim was an **Ummah**, obedient to Allah, **Hanif**, and he was not of those who were polytheists. (16:120)

- The word **Ummah** is also used to mean religion and religious creed. This is as Allah mentions concerning the polytheists, that they said,

إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps. (43:23)

- The word **Ummah** is also used to mean a group (of people). This is as Allah says,

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ

And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks). (28:23)

Allah also said,

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah (Alone), and avoid **Taghut**.'' (16:36)

Allah also said,

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

And for every **Ummah** there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. (10:47)

The meaning of **Ummah** here is those people who have had a Messenger sent among them.

The meaning of **Ummah** in this context includes the believers and the disbelievers among them. This is like what has been recorded in **Sahih** Muslim,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

By He in Whose Hand is my soul! there is no one of this **Ummah**, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell- fire.

In reference to the **Ummah** of followers, then they are those who believe in the Messengers, as Allah said,

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاس

You (the followers of Prophet Muhammad) are the best **Ummah** ever raised up for mankind. (3:110)

In the **Sahih** the Prophet said,

فَأَقُولُ: أُمَّتِي أُمَّتِي

Then I will say, "My **Ummah** (followers), my **Ummah**!''

- The word **Ummah** is also used to mean a sect or party. An example of this usage is in the statement of Allah,

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa there is an **Ummah** who lead (the men) with truth and established justice therewith. (7:159)

Likewise is His statement,

مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ

A party of the People of the Scripture stand for the right. (3:113)

وَلَئِنْ أَذَقْنَا الإِنْسَـنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

11:9 And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

وَلَئِنْ أَذَقْنَاهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي

11:10 But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me.''

إِنَّهُ لَفَرِحٌ فَخُورٌ

Surely, he is exultant and boastful (ungrateful to Allah).

إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّـلِحَاتِ أُوْلَـئِكَ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

11:11 Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

The changing of Man's Attitude in Happiness and Hardship

Allah says;

وَلَئِنْ أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ (٩)

وَلَئِنْ أَذَقْنَاهُ نَعْمَاء بَعْدَ ضَرَّاء مَسَّتْهُ ...

And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

But if We let him taste good (favor) after evil (poverty and harm) has touched him,

Allah, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allah has bestowed His mercy.

Allah explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation).

Likewise, if any blessing befalls him after displeasure,

... لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ...

he is sure to say, "Ills have departed from me.''

This means that he will claim that no harm or calamity will afflict him after this (blessing).

... إِنَّهُ لَفَرِحٌ فَخُورٌ (١٠)

Surely, he is exultant and boastful (ungrateful to Allah).

This means that he is pleased with what he has in his hand and ungrateful (to Allah). At the same time he is boastful towards others.

Allah, the Exalted, then says,

إِلاَّ الَّذِينَ صَبَرُواْ ...

Except those who show patience,

meaning, those who show patience during times of hardship and adversity.

In reference to Allah's statement,

... وَعَمِلُوا۟ الصَّالِحَاتِ ...

and do righteous good deeds,

> This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

... أُوْلَـئِكَ لَهُم مَّغْفِرَةٌ ...

those, theirs will be forgiveness,

> meaning, that they will be forgiven due to the calamities that afflicted them.

Concerning Allah's statement,

... وَأَجْرٌ كَبِيرٌ (١١)

and a great reward.

> This great reward is due to them because of what they sent forth (of good deeds) in their times of ease.
>
> This is similar to what is mentioned in the **Hadith**,
>
> وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاه
>
> By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allah will expiate his sins for him because of it.

In the **Sahih** it is recorded that the Prophet said,

> وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ،
>
> - إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ،
> - وَإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِن

By He in Whose Hand is my soul! Allah does not decree any matter for the believer except that it is good for him.

- If any blessing befalls him, he is thankful (to Allah) and that is good for him.
- If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.

For this reason, Allah, the Exalted, says,

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَتَوَاصَوْاْ بِالْحَقِّ وَتَوَاصَوْاْ بِالصَّبْرِ

By **Al-`Asr** (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience. (103:1-3)

Allah also says,

إِنَّ الإِنسَـنَ خُلِقَ هَلُوعاً

Verily, man was created very impatient. (70:19)

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُواْ لَوْلاَ أُنُزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُ مَلَكٌ

11:12 So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him!''

إِنَّمَآ أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

But you are only a warner. And Allah is a Guardian over all things.

أَمْ يَقُولُونَ افْتَرَاهُ

11:13 Or they say, "He forged it.''

قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Say: "Bring you then ten forged Surahs like unto it, and call whomsoever you can, other than Allah, if you speak the truth!''

فَإِلَّمْ يَسْتَجِيبُواْ لَكُمْ فَاعْلَمُواْ أَنَّمَآ أُنزِلِ بِعِلْمِ اللَّهِ وَأَن لاَّ إِلَـهَ إِلاَّ هُوَ

11:14 If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god besides Him!

فَهَلْ أَنتُمْ مُّسْلِمُونَ

Will you then be Muslims!

The Messenger grieving by the Statements of the Polytheists, and His Gratification

Allah says;

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُواْ لَوْلاَ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ....

So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him!''

This statement of Allah, the Exalted, to His Messenger comforted the worries that the polytheists were causing him due to their statements directed towards him.

This is just as Allah says about them,

> وَقَالُواْ مَا لِهَـذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِى فِى الاٌّسْوَاقِ لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيراً
>
> أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّـلِمُونَ إِن تَتَّبِعُونَ إِلاَّ رَجُلاً مَّسْحُوراً
>
> And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him!'' Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat!'' And the wrongdoers say: "You follow none but a man bewitched.'' (25:7-8)

Thus, Allah commanded His Messenger and guided him to not let these statements of theirs grieve his heart. Allah directed him to not let these statements prevent him, or deter him from calling them to Allah, both day and night.

This is as Allah said,

> وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
>
> Indeed, We know that your breast is straitened at what they say. (15:97)

Allah says in this verse,

> فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُواْ ...
>
> So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...
>
> > The meaning here is that he (the Prophet) may be compelled to give up the Message

due to what they (the polytheists) say about him.

However, Allah goes on to explain:

... إِنَّمَا أَنتَ نَذِيرٌ ...

But you are only a warner.

"You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allah came to them.''

... وَاللّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (١٢)

And Allah is a Guardian over all things.

An Explanation concerning the Miracle of the Qur'an

Then Allah says;

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ (١٣)

Or they say, "He forged it.'' Say: "Bring you then ten forged **Surahs** like unto it, and call whomsoever you can, other than Allah, if you speak the truth!''

Allah, the Exalted, explains the miracle of the Qur'an, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allah goes on to say,

فَإِلَّمْ يَسْتَجِيبُواْ لَكُمْ ...

If then they answer you not,

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'an), then know that it is due to their inability to do so.

... فَاعْلَمُواْ أَنَّمَا أُنزِلِ بِعِلْمِ اللّهِ ...

know then that it is sent down with the knowledge of Allah,

Know (that this is a proof) that this is the speech revealed from Allah. It contains His knowledge, His commands and His prohibitions.

Then Allah continues by saying,

... وَأَن لاَّ إِلَـهَ إِلاَّ هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ (١٤)

and that there is no God besides Him! Will you then be Muslims.

مَن كَانَ يُرِيدُ الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ

11:15 Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

أُوْلَـئِكَ الَّذِينَ لَيْسَ لَهُمْ فِى الاٌّخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ

11:16 They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Allah, the Exalted, says,

مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ (١٥)

أُوْلَـئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ (١٦)

Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

Al-Awfi reported that Ibn Abbas said concerning this verse,

"Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone.''

Ibn Abbas continued saying,

"Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allah says, `Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers.''

A similar narration has been reported from Mujahid, Ad-Dahhak and many others.

Anas bin Malik and Al-Hasan both said,

"This verse was revealed concerning the Jews and the Christians.''

Mujahid and others said,

> "This verse was revealed concerning the people who perform deeds to be seen.''

Qatadah said,

> "Whoever's concern, intention and goal is this worldly life, then Allah will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well.''

Allah, the Exalted, says,

> مَّن كَانَ يُرِيدُ الْعَـجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَـهَا مَذْمُومًا مَّدْحُورًا

> وَمَنْ أَرَادَ الاٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا

> كُلاًّ نُّمِدُّ هَـؤُلاءِ وَهَـؤُلاءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا

> انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلاٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً

> Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.

> And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated.

> On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We

prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy. (17:18-21)

Allah, the Exalted, says,

مَن كَانَ يُرِيدُ حَرْثَ الأٌّخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِى الأٌّخِرَةِ مِن نَّصِيبٍ

Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter. (42:20)

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَى إَمَامًا وَرَحْمَةً أُوْلَـئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِنَ الأٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلاَ تَكُ فِى مِرْيَةٍ مِّنْهُ

11:17 Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it; and before it, came the Book of Musa, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it.

إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

Verily, it is the truth from your Lord, but most of mankind believe not.

The One Who believes in the Qur'an is upon Clear Proof from His Lord

Allah, the Exalted says,

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ ...

Can they who rely on a clear proof from their Lord,

Allah, the Exalted, informs of the condition of the believers who are upon the natural religion of Allah, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He.

This is similar to Allah's statement,

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا

So set you your face towards the religion, **Hanifan**. Allah's **Fitrah** with which He has created mankind. (30:30),

In the Two **Sahihs** it is recorded that Abu Hurayrah said that the Messenger of Allah said,

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ؟

Every child is born upon the **Fitrah**, but his parents make him a Jew, Christian, or **Magian**. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?

In Sahih Muslim it is recorded that Iyad bin Himar said that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالَى:

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ،وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا

Allah, the Exalted, says,

\`Verily, I created my servants **Hunafa'**, but the devils came to them and distracted them from their religion. They made unlawful for them what I had made lawful for them and they commanded

them to associate partners with Me, concerning which no authority has been revealed.

Therefore, the believer is one who remains upon this **Fitrah**.

Concerning Allah's statement,

... وَيَتْلُوهُ شَاهِدٌ مِّنْهُ ...

and whom a witness from Him recites (follows) it;

This means that a witness comes to him from Allah. That witness is the pure, perfect and magnificent legislation that Allah revealed to the Prophets. These legislations were finalized with the legislation (**Shariah**) of Muhammad. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The **Fitrah** accepts the **Shariah** and believes in it.

For this reason Allah, the Exalted, says, أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ (Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it);

This clear proof which is recited is the Qur'an, which Jibril conveyed to the Prophet and the Prophet Muhammad conveyed it to his **Ummah**.

Then Allah says,

... وَمِن قَبْلِهِ كِتَابُ مُوسَى ...

and before it, came the Book of Musa,

This means that before the Qur'an, there was the Book of Musa, the **Tawrah**.

... إِمَامًا وَرَحْمَةً ...

a guidance and a mercy,

This means that Allah, the Exalted, revealed it to that **Ummah** as a leader for them and a guide for

them to follow, as a mercy from Allah upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'an as well.

For this reason Allah said,

... أُوْلَـئِكَ يُؤْمِنُونَ بِهِ ...

they believe therein.

Then Allah, the Exalted, threatens those who reject the Qur'an, or any part of it, by saying,

... وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ...

but those of the sects that reject it, the Fire will be their promised meeting place.

This is directed towards everyone on the face of the earth who disbelieves in the Qur'an, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Adam. This applies to all whom the Qur'an reaches, regardless of their differences in color, appearance, or nationality.

As Allah says,

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

that I may therewith warn you and whomsoever it may reach. (6:19)

Allah, the Exalted, said,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.''

Allah says, وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ (but those of the sects that reject it, the Fire will be their promised meeting place).

In **Sahih** Muslim it is recorded that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ (أَوْ) نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

By He in Whose Hand is my soul! there is no one of this **Ummah**, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell- fire.

Every Hadith is confirmed by the Qur'an

Ayub As-Sakhtiyani reported from Sa`id bin Jubayr that he said,

"I did not hear any **Hadith** of the Prophet, substantiated as he stated it, except that I found its confirmation in the Qur'an.

The narrator said, "Or he said, `I found its verification in the Qur'an.'''

Thus, it reached me that the Prophet said,

لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

There is no one of this **Ummah**, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.

Therefore, I said, `Where is its verification in the Book of Allah? Most of what I have heard reported from the Messenger of Allah, I have found its verification in the Qur'an.'

Then I found this verse, **وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ** (but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place). And this means from all religions.''

Then Allah says,

... فَلاَ تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ ...

So be not in doubt about it. Verily, it is the truth from your Lord,

This means that the Qur'an is the truth from Allah and there is no doubt or suspicion concerning it.

This is as Allah says,

الم

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

Alif Lam Mim. The revelations of the Book in which there is no doubt, is from the Lord of all that exists! (32:1-2)

Allah, the Exalted, says,

الم

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ

Alif Lam Mim. This is the Book in which there is no doubt. (2:1-2)

The **Ayah**;

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ (١٧)

but most of mankind believe not.

is similar to Allah's statement,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

Likewise, Allah says,

وَإِن تُطِعْ أَكْثَرَ مَن فِى الأٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

And if you obey most of those on the earth, they will mislead you far away from Allah's path.

Allah also says,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلاَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ

And indeed Iblis did prove true his thought about them: and they followed him, all except a group of true believers. (34:20)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

11:18 And who does more wrong than he who invents a lie against Allah.

أُوْلَـئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَـؤُلاءِ الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ

Such will be brought before their Lord, and the witnesses will say, ''These are the ones who lied against their Lord!''

أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ

No doubt! The curse of Allah is on the wrongdoers.

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالاٌّخِرَةِ هُمْ كَـفِرُونَ

11:19 Those who hinder (others) from the path of Allah, and seek a crookedness therein, while they are disbelievers in the Hereafter.

أُولَـئِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِى الاٌّرْضِ وَمَا كَانَ لَهُمْ مِّن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ

11:20 By no means will they escape on earth, nor have they protectors besides Allah!

يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُواْ يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ

Their torment will be doubled! They could not bear to listen and they used not to see (the truth).

أُوْلَـئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ

11:21 They are those who have lost their own selves, and that which they invented eluded them.

لاَ جَرَمَ أَنَّهُمْ فِى الاٌّخِرَةِ هُمُ الاٌّخْسَرُونَ

11:22 Certainly, they are those who will be the greatest losers in the Hereafter.

Those Who invent Lies against Allah and hinder Others from His Path are the Greatest Losers

Allah, the Exalted says,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أُوْلَـئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ ...

And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say,

Allah, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns.

This is just as Imam Ahmad recorded from Safwan bin Muhriz. Safwan said,

"I was holding the hand of Ibn Umar when a man was brought to him. The man said, `How did you hear the Messenger of Allah describe **An-Najwa** (secret counsel or confidential talk) on the Day of Resurrection?"

Ibn Umar said, `I heard him say,

إِنَّ اللهَ عزَّ وَجَلَّ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيُقَرِّرُهُ بِذُنُوبِهِ

وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟

أَتَعْرِفُ ذَنْبَ كَذَا؟

أَتَعْرِفُ ذَنْبَ كَذَا؟

حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ

قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمْ

Verily, Allah, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins.

He will say to him, "Do you recognize this sin?

Do you recognize that sin?

Do you recognize such and such sin?''

This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed.

Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today.''

Then he (the believer) will be given his Book of good deeds.

As for the disbelievers and the hypocrites, the witnesses will say,

... هَـؤُلاء الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللّهِ عَلَى الظَّالِمِينَ (١٨)

These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.''

Both Al-Bukhari and Muslim recorded this narration in the Two **Sahihs**.

Concerning Allah's statement,

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللّهِ وَيَبْغُونَهَا عِوَجًا ...

Those who hinder (others) from the path of Allah, and seek a crookedness therein,

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allah, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself.

Allah's statement, **وَيَبْغُونَهَا عِوَجًا** (and seek a crookedness therein),

This means that they want their path to be crooked and uneven.

Then, Allah's statement,

... وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ (١٩)

while they are disbelievers in the Hereafter.

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allah's statement,

أُولَـئِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِي الأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ...

By no means will they escape on earth, nor have they protectors besides Allah!

This means that these disbelievers are under the power of Allah and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter.

This is like Allah's statement,

إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

but He gives them respite up to a Day when the eyes will stare in horror. (14:42)

In the Two **Sahihs** it is recorded that the Prophet said,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily Allah gives respite to the oppressor until He seizes him, then he will not be able to escape Him.

For this reason Allah says,

... يُضَاعَفُ لَهُمُ الْعَذَابُ ...

Their torment will be doubled!

This means that the torment will be doubled upon them, because Allah gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allah has mentioned concerning them when they enter into the Hellfire.

Allah says,

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِى أَصْحَـبِ السَّعِيرِ

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'' (67:10)

Allah also says,

الَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ

Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment. (16:88)

... مَا كَانُوا۟ يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ (٢٠)

They could not bear to listen and they used not to see (the truth).

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allah continues by saying,

أُوْلَـئِكَ الَّذِينَ خَسِرُوا۟ أَنفُسَهُمْ ...

They are those who have lost their own selves,

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye.

This is as Allah said,

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

Whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

Concerning the statement,

... وَضَلَّ عَنْهُم ...

and eluded them,

meaning that it has left them.

... مَّا كَانُوا۟ يَفْتَرُونَ (٢١)

that which they invented.

besides Allah, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm.

This is as Allah says,

وَإِذَا حُشِرَ النَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ

And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:6)

Allah says,

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا۟ مِنَ الَّذِينَ اتَّبَعُوا۟ وَرَأَوُا۟ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them. (2:166)

Likewise, there are many other verses that prove this loss of theirs and their destruction.

For this reason Allah says,

لاَ جَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ (٢٢)

Certainly, they are those who will be the greatest losers in the Hereafter.

In this verse Allah informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter.

- That is because they exchanged the highest levels (of Paradise) for the lowest

levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell).

- They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke.
- They chose food from the filth of dirty wounds instead of wide-eyed lovely maidens. They preferred **Hawiyah** (a pit in Hell) instead of lofty castles.
- They chose the anger of Allah and His punishment over nearness to Him and the blessing of gazing at Him.

Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ وَأَخْبَتُواْ إِلَى رَبِّهِمْ أُوْلَـئِكَ أَصْحَـبُ الجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

11:23 Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.

مَثَلُ الْفَرِيقَيْنِ كَالأٌّعْمَى وَالأٌّصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ

11:24 The likeness of the two parties is as the blind and the deaf and the seer and the hearer.

هَلْ يَسْتَوِيَانِ مَثَلاً أَفَلاَ تَذَكَّرُونَ

Are they equal when compared! Will you not then take heed!

Rewarding the People of Faith

Allah the Exalted says;

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُولَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٢٣)

> Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.

When Allah, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise),

- which contain lofty rooms and seats arranged in rows.
- Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks.
- They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever.
- They will not die, nor will they grow old.
- They will not experience sickness, nor will they sleep.
- They will not have excrement, nor will they spit or snot.
- Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allah, the Exalted, makes a parable of the disbelievers and the believers.

He says,

مَثَلُ الْفَرِيقَيْنِ ...

The likeness of the two parties,

This refers to those disbelievers whom Allah first described as wretched, and then those believers whom He described with delightfulness.

... كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ...

The likeness of the two parties is as the blind and the deaf and the seer and the hearer.

The first group is like one who is blind and deaf, while the second group is like he who sees and hears.

Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him.

As Allah says,

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ

Had Allah known of any good in them, He would indeed have made them listen. (8:23)

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him.

... هَلْ يَسْتَوِيَانِ مَثَلاً ...

Are they equal when compared!

ie are these two types of people alike!

... أَفَلاَ تَذَكَّرُونَ (٢٤)

Will you not then take heed!

This statement means, "Will you not consider, so that you may distinguish between these two categories of people.''

This is as Allah mentions in another verse,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

Allah also says,

وَمَا يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ

وَلاَ الظُّلُمَاتُ وَلاَ النُّورُ

وَلاَ الظِّلُّ وَلاَ الْحَرُورُ

وَمَا يَسْتَوِى الاٌّحْيَآءُ وَلاَ الاٌّمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى الْقُبُورِ

إِنْ أَنتَ إِلاَّ نَذِيرٌ

إِنَّآ أَرْسَلْنَـكَ بِالْحَقِّ بَشِيراً وَنَذِيراً وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead.

Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner.

Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. (35:19-24)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنَّى لَكُمْ نَذِيرٌ مُّبِينٌ

11:25 And indeed We sent Nuh to his people (and he said): "I have come to you as a plain warner.''

أَن لاَّ تَعْبُدُوا إِلاَّ اللَّهَ إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

11:26 "That you worship none but Allah; surely, I fear for you the torment of a painful Day.''

فَقَالَ الْمَلأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلاَّ بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ الرَّأْى

11:27 The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking.

وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَـذِبِينَ

And we do not see in you any merit above us, in fact we think you are liars.''

The Story of Nuh and His Conversation with His People

Allah, the Exalted tells;

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ ...

And indeed We sent Nuh to his people (and he said):

Allah, the Exalted, informs about Prophet Nuh. He was the first Messenger whom Allah sent to the people of the earth who were polytheists involved in worshipping idols. Allah mentions that he (Nuh) said to his people,

... إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢٥)

I have come to you as a plain warner.

meaning, to openly warn you against facing Allah's punishment if you continue worshipping other than Allah.

Thus, Nuh said,

أَن لاَّ تَعْبُدُوا إِلاَّ اللَّهَ ...

That you worship none but Allah;

This can also be seen in his statement,

... إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (٢٦)

surely, I fear for you the torment of a painful Day.

This means, "If you all continue doing this, then Allah will punish you with a severe punishment in the Hereafter.''

Then Allah says,

فَقَالَ الْمَلأُ الَّذِينَ كَفَرُوا مِن قِوْمِهِ ...

The chiefs who disbelieved among his people said;

The word `chiefs' (**Al-Mala'u**) here means the leaders and the heads of the disbelievers.

They said,

... مَا نَرَاكَ إِلاَّ بَشَرًا مِّثْلَنَا ...

We see you but a man like ourselves,

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us. We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islam) and they responded to your call and followed you (ignorantly).''

This is the meaning of their statement,

... وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ ...

nor do we see any follow you but the meanest among us and they (too) followed you without thinking.

The statement, "without thinking,''

means that they merely followed the first thing that came to their minds.

Concerning the statement,

... وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ ...

And we do not see in you any merit above us,

In this they are saying, "We do not see that you (and your followers) have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours.''

... بَلْ نَظُنُّكُمْ كَاذِبِينَ (٢٧)

in fact we think you are liars.

This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there.''

This was the response of the disbelievers to Nuh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility.

Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even

though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth.

This is as Allah says,

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

> And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)
>
> When Heraclius, the emperor of Rome, asked Abu Sufyan Sakhr bin Harb about the qualities of the Prophet, he said to him, "Are his followers the noble people, or the weak?''
>
> Abu Sufyan said, "They are the weakest of them.''
>
> Then Heraclius said, "They (weak ones) are the followers of the Messengers.''

Concerning their statement, بَادِيَ الرَّأْيِ (without thinking),

> In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allah's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allah's statement, وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ (And we do not see in you any merit above us),

They did not see this (the virtue of accepting Islam) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darkness of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

قَالَ يقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّى وَءاتَانِى رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَـرِهُونَ

11:28 He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it!

The Response of Nuh

Allah says, informing about the response of Nuh to his people,

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ (٢٨)

He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it!

Allah says, informing about the response of Nuh to his people,

... أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّيَ ...

Tell me, if I have a clear proof from my Lord,

Bayyinah means certainty, a clear matter, and truthful Prophethood. That is the greatest mercy from Allah upon him (Nuh) and them (his people).

فَعُمِّيَتْ عَلَيْكُمْ (but that (mercy) has been obscured from your sight),

"Obscured from your sight'' in this verse means, `it was hidden from you and you are not guided to it. Thus, you (people) did not know its importance so you hastily rejected and denied it.'

أَنُلْزِمُكُمُوهَا (Shall we compel you (to accept) it),

This means, "Should we force you to accept it, while you actually detest it.''

وَيَقَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ مَالاً إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ

11:29 And O my people! I ask of you no wealth for it, my reward is from none but Allah.

وَمَآ أَنَاْ بِطَارِدِ الَّذِينَ ءامَنُواْ إِنَّهُمْ مُّلاَقُو رَبِّهِمْ وَلَـكِنِّى أَرَاكُمْ قَوْمًا تَجْهَلُونَ

I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقَوْمِ مَن يَنصُرُنِى مِنَ اللَّهِ إِن طَرَدتُّهُمْ أَفَلاَ تَذَكَّرُونَ

11:30 And O my people! Who will help me against Allah, if I drove them away! Will you not then give a thought!

Allah tells;

وَيَا قَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ مَالاً إِنْ أَجْرِيَ إِلاَّ عَلَى اللّهِ ...

And O my people! I ask of you no wealth for it, my reward is from none but Allah.

Nuh says to his people, "I do not ask you for any wealth in return for my sincere advice to you.''

Wealth (**Mal**) here means, "payment that I take from you.''

Nuh means, "I am only seeking the reward from Allah, the Mighty and Sublime.''

Concerning the statement,

... وَمَآ أَنَاْ بِطَارِدِ الَّذِينَ آمَنُواْ ...

I am not going to drive away those who have believed.

This alludes to the fact that they (the disbelievers) requested Nuh to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them.

This is similar to the request of disbelievers to the seal of the Messengers to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet to sit with them in a special gathering of the elite.

Therefore, Allah revealed,

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِىِّ

And turn not away those who invoke their Lord, morning and afternoon. (6:52)

Allah also says,

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولوا أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored from among us!'' Does not Allah know best those who are grateful! (6:53)

And Nuh says here,

... إِنَّهُم مُّلاَقُو رَبِّهِمْ وَلَـكِنِّيَ أَرَاكُمْ قَوْمًا تَجْهَلُونَ (٢٩)

وَيَا قَوْمِ مَن يَنصُرُنِي مِنَ اللّهِ إِن طَرَدتُّهُمْ أَفَلاَ تَذَكَّرُونَ (٣٠)

Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

And O my people! Who will help me against Allah, if I drove them away! Will you not then give a thought!

وَلاَ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ اللَّهِ وَلاَ أَعْلَمُ الْغَيْبَ وَلاَ أَقُولُ إِنِّى مَلَكٌ وَلاَ أَقُولُ لِلَّذِينَ تَزْدَرِى أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِى أَنفُسِهِمْ إِنِّى إِذًا لَّمِنَ الظَّـلِمِينَ

11:31 And I do not say to you that with me are the treasures of Allah, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.

Allah tells what Nuh said to his people;

وَلاَ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ اللّهِ وَلاَ أَعْلَمُ الْغَيْبَ وَلاَ أَقُولُ إِنِّي مَلَكٌ وَلاَ أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللّهُ خَيْرًا اللّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ (٣١)

And I do not say to you that with me are the treasures of Allah, nor that I know the **Ghayb**; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.

Nuh is informing them that he is a Messenger from Allah, calling to the worship of Allah alone, without any partners and he is doing this by the permission of Allah.

At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation.

He also explains that he has no power to manipulate the hidden treasures of Allah, nor does he have any knowledge of the Unseen, except what Allah has allowed him to know. Likewise, he is not an angel, rather, he is merely a human Messenger aided with miracles.

Nuh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allah will not reward them for their deeds. Allah knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

11:32 They said: "O Nuh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.''

قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ

11:33 He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.

وَلاَ يَنفَعُكُمْ نُصْحِي إِنْ أَرَدْتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

11:34 "And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray. He is your Lord! and to Him you shall return.''

The People's Request of Nuh to bring the Torment and His Response to Them

Allah, the Exalted, informs that the people of Nuh sought to hasten Allah's vengeance, torment, anger and the trial (His punishment).

This is based on their saying,

قَالُواْ يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا ...

They said: "O Nuh! You have disputed with us and much have you prolonged the dispute with us...''

They meant by this, "You (Nuh) have argued with us long enough, and we are still not going to follow you.''

... فَأْتِنَا بِمَا تَعِدُنَا ...

now bring upon us what you threaten us with,

What he (Nuh) promised is referring to the vengeance and torment (from Allah). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us.''

... إِن كُنتَ مِنَ الصَّادِقِينَ (٣٢)

قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللّهُ إِن شَاء وَمَا أَنتُم بِمُعْجِزِينَ (٣٣)

"...if you are of the truthful.''

(In reply to this), He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.

> This means, `It is only Allah Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

وَلاَ يَنفَعُكُمْ نُصْحِي إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللّهُ يُرِيدُ أَن يُغْوِيَكُمْ ...

And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.

> This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.
>
> إِن كَانَ اللّهُ يُرِيدُ أَن يُغْوِيَكُمْ (if Allah's will is to keep you astray),
>
>> This means: your deception and your ultimate destruction.

... هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ (٣٤)

He is your Lord! and to Him you shall return.

> He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

أَمْ يَقُولُونَ افْتَرَاهُ

11:35 Or they (the pagans of Makkah) say: "He has fabricated it.''

قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَاْ بَرِىءٌ مِّمَّا تُجْرَمُونَ

Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.

An Interruption to verify the Truthfulness of the Prophet

Allah says;

أَمْ يَقُولُونَ افْتَرَاهُ ...

Or they (the pagans of Makkah) say: "He has fabricated it.''

This is presented in the middle of the story to affirm the story itself. It is as if Allah, the Exalted, is saying to Muhammad, "Or do these obstinate disbelievers say that he fabricated this and invented it himself!''

... قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي ....

Say: "If I have fabricated it, upon me be my crimes...''

This means: such sin would be mine alone.

... وَأَنَاْ بَرِيءٌ مِّمَّا تُجْرَمُونَ (٣٥)

but I am innocent of (all) those crimes which you commit.

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allah for one who lies on Allah.

وَأُوحِيَ إِلَى نُوحٍ

11:36 And it was revealed to Nuh:

أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلاَّ مَن قَدْ ءَامَنَ فَلاَ تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ

"None of your people will believe except those who have believed already. So be not sad because of what they used to do."

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلاَ تُخَـطِبْنِى فِى الَّذِينَ ظَلَمُوا۟ إِنَّهُمْ مُّغْرَقُونَ

11:37 "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned.''

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِّن قَوْمِهِ سَخِرُوا۟ مِنْهُ

11:38 And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.

قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ

He said: "If you mock at us, so do we mock at you likewise for your mocking.''

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

11:39 "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.''

The Revelation to Nuh concerning what would happen to the People and the Command to prepare for It

Allah, the Exalted says;

وَأُوحِيَ إِلَى نُوحٍ ...

And it was revealed to Nuh:

Allah, the Exalted, sent revelation to Nuh when his people hastened the vengeance and punishment of Allah upon themselves. Then, Nuh supplicated against them, as Allah mentioned, when He said;

رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً

My Lord! Leave not one of the disbelievers inhabiting the earth! (71:26)

And he said,

فَدَعَا رَبَّهُ أَنُّى مَغْلُوبٌ فَانتَصِرْ

Then he invoked his Lord (saying): "I have been overcome, so help (me)!'' (54:10)

At this point Allah revealed to him,

... أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلاَّ مَن قَدْ آمَنَ ...

"None of your people will believe except those who have believed already.

... فَلاَ تَبْتَئِسْ بِمَا كَانُواْ يَفْعَلُونَ ﴿٣٦﴾

So be not sad because of what they used to do."

Therefore, do not grieve over them and do not be concerned with their affair.

وَاصْنَعِ الْفُلْكَ ...

And construct the ship.

The word **Fulk** here means ship.

... بِأَعْيُنِنَا ...

under Our Eyes,

> This means under Our vision.

... وَوَحْيِنَا ...

and with Our revelation,

> This means, "We will teach you (Nuh) what to do.''

... وَلاَ تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُواْ إِنَّهُم مُّغْرَقُونَ (٣٧)

and address Me not on behalf of those who did wrong; they are surely to be drowned.

Muhammad bin Ishaq mentioned from the **Tawrah**,

> "Allah commanded him (Nuh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allah then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship.

Concerning Allah's statement,

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِّن قَوْمِهِ سَخِرُواْ مِنْهُ ...

And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.

> This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

... قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ ...

He said: "If you mock at us, so do we mock at you likewise...

This is a severe threat and a serious warning.

... كَمَا تَسْخَرُونَ (٣٨)

فَسَوْفَ تَعْلَمُونَ ...

...for your mocking.

And you will know,

... مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ ...

who it is on whom will come a torment that will cover him with disgrace,

This means that it (the torment) will humiliate him in this life.

... وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ (٣٩)

and on whom will fall a lasting torment.

that is continuous and everlasting.

حَتَّى إِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُ إِلاَّ قَلِيلٌ

11:40 (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few.''

The beginning of the Flood and Nuh loads Every Creature in Pairs upon the Ship

Allah says;

حَتَّى إِذَا جَاء أَمْرُنَا وَفَارَ التَّنُّورُ ...

(So it was) till when Our command came and the oven gushed forth (water like fountains from the earth).

This was the promise of Allah to Nuh , when the command of Allah came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allah said,

فَفَتَحْنَآ أَبْوَبَ السَّمَآءِ بِمَاءٍ مُّنْهَمِرٍ

وَفَجَّرْنَا الاٌّرْضَ عُيُوناً فَالْتَقَى المَآءُ عَلَى أَمْرٍ قَدْ قُدِرَ

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسُرٍ

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ

So We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected! (54:11-14)

In reference to Allah's statement, وَفَارَ التَّنُّورُ (and the oven gushed forth), It is related from Ibn Abbas that he said,

"**At-Tannur** is the face of the earth.''

This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the **Tananir**, which are places of fire. Therefore, water even gushed from the places where fire normally would be.

This is the opinion of the majority of the **Salaf** (predecessors) and the scholars of the **Khalaf** (later generations).

... قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ ...

We said: "Embark therein, of each kind two (male and female),

At this point, Allah commanded Nuh to select one pair from every kind of creature possessing a soul, and load them on the ship.

Some said that this included other creatures as well, such as pairs of plants, male and female.

It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allah's statement,

... وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ ...

and your family -- except him against whom the Word has already gone forth.

This means, "Load your family upon the ship.''

This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allah. Among them was the son of Nuh, Yam, who went in hermitage. Among them was the wife of Nuh who was a disbeliever in Allah and His Messenger.

Concerning Allah's statement,

... وَمَنْ آمَنَ ...

and those who believe.

from your people.

... وَمَا آمَنَ مَعَهُ إِلاَّ قَلِيلٌ (٤٠)

And none believed with him, except a few.

> This means that only a very small number believed, even after the long period of time that he (Nuh) was among them -- nine hundred and fifty years.

It is reported from Ibn Abbas that he said,

> "They were eighty people including their women.''

وَقَالَ ارْكَبُواْ فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ

11:41 And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.''

وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِى مَعْزِلٍ

11:42 So it (the ship) sailed with them amidst waves like mountains, and Nuh called out to his son, who had separated himself (apart):

يبُنَىَّ ارْكَب مَّعَنَا وَلاَ تَكُن مَّعَ الْكَـفِرِينَ

"O my son! Embark with us and be not with the disbelievers.''

قَالَ سَآوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ الْمَآءِ

11:43 The son replied: "I will betake myself to some mountain, it will save me from the water.''

قَالَ لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَن رَّحِمَ

Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy.''

وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

And waves came in between them, so he (the son) was among the drowned.

The riding upon the Ship and Its sailing through the huge Waves

Allah, the Exalted, says concerning Nuh, that;

وَقَالَ ارْكَبُواْ فِيهَا بِسْمِ اللّهِ مَجْرَاهَا وَمُرْسَاهَا ...

And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage.

This means that its sailing upon the surface of the water, the end of its journeying and its anchoring, would all be with the Name of Allah.

Abu Raja' Al-Utaridi recited it,

بِسْمِ اللّهِ مُجْرِيهَا وَمُرْسِيهَا

"In the Name of Allah, Who will be the One Who moves its course, and rests its anchor.''

Allah, the Exalted, said,

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ للَّهِ الَّذِى نَجَّانَا مِنَ الْقَوْمِ الظَّـلِمِينَ

وَقُل رَّبِّ أَنزِلْنِى مُنزَلاً مُّبَارَكاً وَأَنتَ خَيْرُ الْمُنزِلِينَ

And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allah,

Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'' (23:28-29)

For this reason, it is preferred to mention the Name of Allah (**Bismillah**) at the beginning of all affairs.

The Name of Allah should be mentioned when boarding a ship, or when mounting an animal. This is as Allah, the Exalted, says,

وَالَّذِى خَلَقَ الأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالأٌّنْعَـمِ مَا تَرْكَبُونَ لِتَسْتَوُوا عَلَى ظُهُورِهِ

And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs. (43:12-13)

This practice (mentioning Allah's Name) has been encouraged in the **Sunnah** and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Surah **Az-Zukhruf** (43), if Allah wills.

In reference to Allah's statement,

... إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ (٤١)

Surely, my Lord is Oft-Forgiving, Most Merciful.

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nuh) mentions that His Lord is Oft Forgiving, Most Merciful.

This is similar to Allah's statement,

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful. (7:167)

He also says,

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

> But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

Likewise, there are many other verses that combine Allah's mercy and His vengeance.

Concerning Allah's statement,

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ...

So it sailed with them amidst waves like mountains,

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits.

It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allah. It moved under His shade, His help, His protection and His blessing.

This is as Allah, the Exalted, said,

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears. (69:11-12)

Allah also said,

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسُرٍ

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ

وَلَقَدْ تَّرَكْنَـهَا ءايَةً فَهَلْ مِن مُّدَّكِرٍ

And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)! (54:13-15)

The Story of the drowning of Nuh's Disbelieving Son

Allah continues the story, saying,

... وَنَادَى نُوحٌ ابْنَهُ ...

and Nuh called out to his son,

This was the fourth son of Nuh. His name was Yam and he was a disbeliever. His father, Nuh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

... وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلاَ تَكُن مَّعَ الْكَافِرِينَ (٤٢)

who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers.''

قَالَ سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاء ...

The son replied: "I will betake myself to some mountain, it will save me from the water.''

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning.

His father, Nuh, said to him,

... قَالَ لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللّهِ إِلاَّ مَن رَّحِمَ ...

Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy."

This means that nothing will be saved today from the command of Allah.

... وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ (٤٣)

And waves came in between them, so he (the son) was among the drowned.

وَقِيلَ يَأَرْضُ ابْلَعِى مَآءَكِ وَيَسَمَآءُ أَقْلِعِى

11:44 And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)."

وَغِيضَ الْمَآءُ وَقُضِىَ الأٌّمْرُ

And the water was made to subside and the decree was fulfilled.

وَاسْتَوَتْ عَلَى الْجُودِىِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّـلِمِينَ

And it rested on (Mount) Judi, and it was said: "Away with the people who are wrongdoing!"

The End of the Flood

Allah, the Exalted says,

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ وَيَا سَمَاء أَقْلِعِي ...

And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)."

Allah, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

... وَغِيضَ الْمَاء ...

And the water was made to subside,

> This means that it (the water) began to decrease.

... وَقُضِيَ الأَمْرُ ...

and the decree was fulfilled.

> This means that all of those who disbelieved in Allah were removed from the people of the earth. Not a single one of them remained upon the earth.

... وَاسْتَوَتْ ...

And it (the ship) rested,

> This is referring to the ship and those who were in it.

... عَلَى الْجُودِيِّ ...

on (Mount) Judi.

Mujahid said,

> "Judi is a mountain in Al-Jazirah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Judi) humbled itself for Allah, the Mighty and Sublime, and therefore it was not drowned. This is why Nuh's ship anchored upon it.''

Qatadah said,

> "The ship rested upon it (Mount Judi) for a month before they (the people) came down from it.''

Qatadah also said,

> "Allah made Nuh's ship remain on Mount Judi in the land of Al-Jazirah, as a lesson and a sign.''

Even the early generations of this **Ummah** saw it.

How many ships are there that have come after it and have been destroyed and became dust

... وَقِيلَ بُعْداً لِّلْقَوْمِ الظَّـلِمِينَ (٤٤)

and it was said: "Away with the people who are wrongdoing!''

means destruction and loss for them.

The term "away with'' here implies being far away from the mercy of Allah. For verily, they were destroyed to the last of them, and none of them survived.

وَنَادَى نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابُنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَـكِمِينَ

11:45 And Nuh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges.''

قَالَ يٰنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَـلِحٍ فَلاَ تَسْأَلْنِـى مَا لَيْسَ لَكَ بِهِ عِلْمٌ

11:46 He said: "O Nuh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge!

إِنِّى أَعِظُكَ أَن تَكُونَ مِنَ الْجَـهِلِينَ

I admonish you, lest you should be one of the ignorant.''

قَالَ رَبِّ إِنِّى أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِى بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِى وَتَرْحَمْنِى أَكُن مِّنَ الْخَـسِرِينَ

11:47 Nuh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.''

A Return to the Story of the Son of Nuh and mentioning what transpired between Nuh and Allah concerning Him

Allah tells:

وَنَادَى نُوحٌ رَّبَّهُ ...

And Nuh called upon his Lord,

This was a request for information and an inquiry from Nuh concerning the circumstances of his son's drowning.

... فَقَالَ رَبِّ إِنَّ ابُنِي مِنْ أَهْلِي ...

and said, "O my Lord! Verily, my son is of my family!''

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges!''

... وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ (٤٥)

And certainly, Your promise is true, and You are the Most Just of the judges.''

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ...

He (Allah) said: "O Nuh! Surely, he is not of your family...''

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe.''

For this reason Allah said,

وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ

and your family except him against whom the Word has already gone forth. (11:40)

... إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ...

verily, his work is unrighteous,

... فَلاَ تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ (٤٦)

so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant.''

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allah, Nuh peace be upon him.

Concerning Allah's statement, إِنَّهُ لَيْسَ مِنْ أَهْلِكَ (Surely, he is not of your family),

meaning that he (Nuh's son) was not among those whom Allah promised to save.

Abdur-Razzaq recorded that Ibn Abbas said,

"He was the son of Nuh, but he opposed him in deeds and intention.''

Ikrimah said in some of the modes of recitation it said here,

إِنَّهُ عَمِلَ عَمَلًا غَيْرَ صَالِحٍ

"Verily, he (Nuh's son) worked deeds that were not righteous.''

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ (٤٧)

Nuh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.''

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَـمٍ مِّنَّا وَبَرَكَـتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ أَلِيمٌ

11:48 It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.''

The Command to descend from the Ship with Peace and Blessings

Allah, the Exalted tells,

قِيلَ يَا نُوحُ اهْبِطْ بِسَلاَمٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ (٤٨)

It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.''

Allah, the Exalted, informs of what was said to Nuh when the ship anchored on Mount Judi, peace be upon him, peace were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection.

Muhammad bin Ka`b said,

> "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.

Muhammad bin Ishaq said,

> "When Allah wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted.
>
> Allah, the Exalted, says, وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ (And it was said: "O earth! Swallow up your water...'') (11:44)
>
> Thus, the water began decreasing and subsiding until the ship settled on Mount Judi.
>
> The People of the **Tawrah** (the Jews) claim that;
>
> this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nuh) saw the mountain tops. Then after forty more days, Nuh opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nuh could pull it back into the ship.
>
> Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nuh knew that the water had decreased from the face of the earth. He remained in the ship for seven more

days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allah sent the flood, until the time of Nuh sending the pigeon.

The first day of the first month of the second year began when the face of the earth appeared and land became visible. This is when Nuh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,

قِيلَ يَا نُوحُ اهْبِطْ بِسَلاَمٍ مِّنَّا ...

It was said: "O Nuh! Come down (from the ship) with peace from Us...

تِلْكَ مِنْ أَنْبَآءِ الْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلاَ قَوْمُكَ مِن قَبْلِ هَـذَا

11:49 This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this.

فَاصْبِرْ إِنَّ الْعَـقِبَةَ لِلْمُتَّقِينَ

So be patient. Surely, the (good) end is for those who have Taqwa.

The Explanation of These Stories is a Proof of the Revelation of Allah to His Messenger

Allah tells;

تِلْكَ ...

This is of the news,

Allah, says to His Prophet concerning these stories and their like,

... مِنْ أَنبَاء الْغَيْبِ ...

of the news of the Unseen,

> from the information of the unseen of the past. Allah revealed it to you (the Prophet) in the way that it occurred, as if he witnessed it himself.

... نُوحِيهَا إِلَيْكَ ...

which We reveal unto you;

> This means, "We teach it to you (Muhammad) as revelation from Us to you.''

... مَا كُنتَ تَعْلَمُهَا أَنتَ وَلاَ قَوْمُكَ مِن قَبْلِ هَـذَا ...

neither you nor your people knew it before this.

> This means that neither you (Muhammad) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allah Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter.
>
> This is what We did with the Messengers when We helped them against their enemies.

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا

> Verily, We will indeed make victorious Our Messengers and those who believe. (40:51)

Allah also said,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

> And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant. (37:171-172)

Then, Allah says,

... فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ (٤٩)

So be patient. Surely, the (good) end is for those who have **Taqwa**.

وَإِلَى عَادٍ أَخَـهُمْ هُودًا

11:50 And to the `Ad (people We sent) their brother Hud.

قَالَ يَقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ إِنْ أَنتُمْ إِلاَّ مُفْتَرُونَ

He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!

يَقَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِىَ إِلاَّ عَلَى الَّذِى فَطَرَنِى أَفَلاَ تَعْقِلُونَ

11:51 "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand!''

وَيَقَوْمِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَاراً وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلاَ تَتَوَلَّوْاْ مُجْرِمِينَ

11:52 "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals.''

The Story of Prophet Hud and the People of `Ad

Allah, the Exalted, says,

وَ...

And,

> This is an introductory to what is implied: "Verily, We sent.''

... إِلَى عَادٍ أَخَاهُمْ هُودًا ...

to the **`Ad** (people) their brother **Hud**.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ إِنْ أَنتُمْ إِلاَّ مُفْتَرُونَ (٥٠)

He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!

> **Hud** came to them commanding them to worship Allah alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods.

يَا قَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلاَّ عَلَى الَّذِي فَطَرَنِي ...

"O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand!''

> He informed them that he did not want any reward from them for his sincere advising and conveying of Allah's Message. He only sought his reward from Allah, the One Who created him.

... أَفَلاَ تَعْقِلُونَ (٥١)

Will you not then understand!

> Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them).

وَيَا قَوْمِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا
وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلاَ تَتَوَلَّوْاْ مُجْرِمِينَ (٥٢)

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals.''

Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allah will make his sustenance easy for him, grant him ease in his affairs and guard over his situation.

For this reason Allah says,

... يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا ...

He will send you (from the sky) abundant rain,

قَالُواْ يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

11:53 They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ

11:54 All that we say is that some of our gods (false deities) have seized you with evil (madness).

قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِن دُونِهِ

11:55 Besides Him (Allah).

فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

So plot against me, all of you, and give me no respite.''

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ

11:56 I put my trust in Allah, my Lord and your Lord!

مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).

The Conversation between (the People of) `Ad and Hud

Allah, the Exalted, informs that they said to their Prophet,

قَالُواْ يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ ...

They said: "O **Hud**! No evidence have you brought us.

This means that they claimed that **Hud** had not brought them any proof or evidence for what he claimed.

... وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ ...

and we shall not leave our gods for your (mere) saying!

They were saying how could his mere statement, "Leave these gods,'' be sufficient proof for them to leave their idols!

... وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (٥٣)

and we are not believers in you.

This means that they did not believe what he was saying was true.

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوَءٍ ...

All that we say is that some of our gods have seized you with evil.

> They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them.''

... قَالَ إِنِّي أُشْهِدُ اللّهِ وَاشْهَدُواْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (٥٤)

مِن دُونِهِ ...

He said: "I call Allah to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allah).

> Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allah).

... فَكِيدُونِي جَمِيعًا ...

So plot against me, all of you,

> you and your gods if they are true.''

... ثُمَّ لاَ تُنظِرُونِ (٥٥)

and give me no respite.

> the blinking of an eye.''

Then, Allah says,

إِنِّي تَوَكَّلْتُ عَلَى اللّهِ رَبِّي وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلاَّ هُوَ آخِذٌ بِنَاصِيَتِهَا ...

I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.

Every creature is under His (Allah's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling.

... إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٦)

Verily, my Lord is on the straight path (the truth).

For verily, He is upon the straight path. Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what **Hud** had come to them with.

It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity.

The only One Who is worthy of having worship directed solely towards Him is Allah alone, without any partners. He is the One in Whose Hand is the sovereignty and He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِ إِلَيْكُمْ

11:57 So if you turn away, still I have conveyed the Message with which I was sent to you.

وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلاَ تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّى عَلَى كُلِّ شَىْءٍ حَفِيظٌ

My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ

11:58 And when Our commandment came, We saved Hud and those who believed with him by a mercy from Us, and We saved them from a severe torment.

وَتِلْكَ عَادٌ

11:59 Such were (the people of) `Ad.

جَحَدُواْ بِآيَـتِ رَبِّهِمْ وَعَصَوْاْ رُسُلَهُ وَاتَّبَعُواْ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

They rejected the Ayat of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

وَأُتْبِعُواْ فِى هَـذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَـمَةِ

11:60 And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection.

أَلا إِنَّ عَادًا كَفَرُواْ رَبَّهُمْ أَلاَ بُعْدًا لِّعَادٍ قَوْمِ هُودٍ

No doubt! Verily, `Ad disbelieved in their Lord. So away with `Ad, the people of Hud.

Allah tells;

فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ...

So if you turn away, still I have conveyed the Message with which I was sent to you.

Hud says to them, "If you turn away from that which I have brought to you in reference to worship of Allah, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allah to you, which He has sent me with.''

... وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ...

My Lord will make another people succeed you,

This refers to a group of people who will worship Allah alone, without associating anything with Him.

This also implies that the polytheists do not bother Allah and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

... وَلَا تَضُرُّونَهُ شَيْئًا ...

and you will not harm Him in the least.

... إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ (٥٧)

Surely, my Lord is Guardian over all things.

This means that Allah is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of `Ad and the Salvation of Those among Them Who believed

Allah tells;

وَلَمَّا جَاءَ أَمْرُنَا ...

And when Our commandment came,

This is referring to the barren wind with which Allah destroyed them, to the very last of them.

... نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُم مِّنْ عَذَابٍ غَلِيظٍ (٥٨)

We saved **Hud** and those who believed with him by a mercy from Us, and We saved them from a severe torment.

The mercy and kindness of Allah, the Exalted saved **Hud** and his followers from this terrible punishment.

وَتِلْكَ عَادٌ جَحَدُواْ بِآيَاتِ رَبِّهِمْ وَعَصَوْاْ رُسُلَهُ ...

Such were **`Ad** (people). They rejected the **Ayat** of their Lord, and disobeyed His Messengers,

This means they disbelieved in the proofs and revelations (of Allah) and they disobeyed the Messengers of Allah.

This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, **`Ad** disbelieved in **Hud** and their disbelief was considered disbelief in all of the Messengers.

... وَاتَّبَعُواْ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (٥٩)

and followed the command of every proud, obstinate.

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allah and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

وَأُتْبِعُواْ فِي هَـذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ...

And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection.

... أَلا إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ...

No doubt! Verily, `**Ad** disbelieved in their Lord.

... أَلاَ بُعْدًا لِّعَادٍ قَوْمِ هُودٍ (٦٠)

So away with `**Ad**, the people of **Hud**.

وَإِلَى ثَمُودَ أَخَاهُمْ صَـلِحاً

11:61 And to Thamud (people We sent) their brother Salih.

قَالَ يقَوْمِ اعْبُدُوا۟ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الاٌّرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا۟ إِلَيْهِ

He said: "O my people! Worship Allah: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance.

إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ

Certainly, my Lord is Near (to all by His knowledge), Responsive.''

The Story of Salih and the People of Thamud

Allah, the Exalted, says,

وَ...

And,

This is an introduction to that which is implied, "Verily, We sent.''

... إِلَى ثَمُودَ ...

to **Thamud**,

They were a group of people who were living in cities carved from the rocks, between Tabuk and Al-Madinah (in Arabia). They lived after the people of **`Ad**, so Allah sent to them,

... أَخَاهُمْ صَالِحًا ...

their brother Salih.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ ...

He said: "O my people! Worship Allah: you have no other god but Him.

... هُوَ أَنشَأَكُم مِّنَ الأَرْضِ ...

He brought you forth from the earth,

> This means: `He began your creation from it (the earth). From it He created your father, Adam.'

... وَاسْتَعْمَرَكُمْ فِيهَا ...

and settled you therein,

> This means: `He made you prosperous in the earth. You are settled in it and you treasure it.'

... فَاسْتَغْفِرُوهُ ...

then ask forgiveness,

> `This is in reference to your previous sins.'

... ثُمَّ تُوبُواْ إِلَيْهِ ...

and turn to Him in repentance.

> `This is in reference to the future.'

... إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ (٦١)

Certainly, my Lord is Near (to all by His knowledge), Responsive.

This is similar to Allah's statement,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me. (2:186)

قَالُوا۟ يَـٰصَـٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَـٰذَآ أَتَنْهَانَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَاؤُنَا

11:62 They said: "O Salih! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped?

وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ

But we are really in grave doubt as to that to which you invite us.''

قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَـٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ اللَّهِ إِنْ عَصَيْتُهُ

11:63 He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him!

فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ

Then you increase me not but in loss.''

The Conversation between Salih and the People of Thamud

Allah says;

قَالُوا يَا صَالِحُ ...

They said: "O Salih!

Allah, the Exalted, mentions what transpired in the discussion between Salih and his people. Allah informs of their ignorance and obstinacy in their statement,

... قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَـذَا ...

You have been among us as a figure of good hope till this!

> They were saying in this, "We had hope in your strong intellect before you began saying what you have said.''

... أَتَنْهَانَا أَن نَّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا ...

Do you (now) forbid us the worship of what our fathers have worshipped,

> "what those who were before us were upon.''

... وَإِنَّنَا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ (٦٢)

But we are really in grave doubt as to that which you invite us.

> This alludes to the great amount of doubt that they had.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةً مِّن رَّبِّي ...

He said: "O my people! Tell me, if I have a clear proof from my Lord...''

> `In reference to what He (Allah) has sent me with to you, I am upon conviction and sure evidence.'

... وَآتَانِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ اللّهِ إِنْ عَصَيْتُهُ ...

and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him!

> `and abandon calling you to the truth and the worship of Allah alone. If I did so, you would not be able to bring me any benefit, nor increase me!

... فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ (٦٣)

Then you increase me not but in loss.''

غَيْرَ تَخْسِيرٍ (but in loss.)'

This means loss and ruin.

وَيقَوْمِ هَـذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِى أَرْضِ اللَّهِ وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

11:64 "And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you.''

فَعَقَرُوهَا

11:65 But they slaughtered her.

فَقَالَ تَمَتَّعُواْ فِى دَارِكُمْ ثَلَـثَةَ أَيَّامٍ ذلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied.''

فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَـلِحاً وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ

11:66 So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day.

إِنَّ رَبَّكَ هُوَ الْقَوِىُّ الْعَزِيزُ

Verily, your Lord -- He is the All-Strong, the All-Mighty.

وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَارِهِمْ جَـٰثِمِينَ

11:67 And As-Sayhah (awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ

11:68 As if they had never lived there.

أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ

No doubt! Verily, Thamud disbelieved in their Lord. So away with Thamud!

Salih said:

وَيَا قَوْمِ هَـذِهِ نَاقَةُ اللّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللّهِ وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ (٦٤)

"And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you.''

Allah tells:

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمْ ثَلاَثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ (٦٥)

But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied.''

فَلَمَّا جَاء أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (٦٦)

So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord -- He is the All-Strong, the All-Mighty.

وَأَخَذَ الَّذِينَ ظَلَمُوا۟ الصَّيْحَةُ فَأَصْبَحُوا۟ فِي دِيَارِهِمْ جَاثِمِينَ (٦٧)

And **As-Sayhah** (awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَا أَلاَ إِنَّ ثَمُودَ كَفرُوا۟ رَبَّهُمْ أَلاَ بُعْدًا لِّثَمُودَ (٦٨)

As if they had never lived there. No doubt! Verily, **Thamud** disbelieved in their Lord. So away with **Thamud**!

A discussion of this story has already preceded in Surah **Al-A`raf** and it is sufficient without having to be repeated here.

Allah is the Giver of success.

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَهِيمَ بِالْبُشْرَى قَالُوا۟ سَلَـماً

11:69 And verily, there came Our messengers to Ibrahim with the glad tidings. They said: "Salaman (greetings or peace!).''

قَالَ سَلَـمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ

He answered, "Salamun (greetings or peace!),'' and he hastened to entertain them with a roasted calf.

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

11:70 But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them.

قَالُوا۟ لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ

They said: "Fear not, we have been sent against the people of Lut.''

وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

11:71 And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq, and after Ishaq, of Yaqub.

قَالَتْ يوَيْلَتَا ءَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَـذَا بَعْلِى شَيْخًا إِنَّ هَـذَا لَشَىْءٌ عَجِيبٌ

11:72 She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man! Verily, this is a strange thing!''

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَـتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

11:73 They said: "Do you wonder at the decree of Allah! The mercy of Allah and His blessings be on you, O the family (of Ibrahim).

إِنَّهُ حَمِيدٌ مَّجِيدٌ

Surely, He (Allah) is All-Praiseworthy, All-Glorious.''

The Coming of the Angels to Ibrahim and Their Glad Tidings to Him of Ishaq and Yaqub

Allah, the Exalted, says,

وَلَقَدْ جَاءتْ رُسُلُنَا ...

And verily, there came Our messengers,

The word "messengers'' here means angels.

... إِبْرَاهِيمَ بِالْبُـشْرَى ...

to Ibrahim with the glad tidings.

It has been said that the word "the glad tidings'' means, "Receive the glad tidings of Ishaq.''

Others have said that it means,

"The destruction of the people of Prophet Lut.''

The proof of the correctness of the first view is in Allah's statement,

فَلَمَّا ذَهَبَ عَنْ إِبْرَهِيمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرَى يُجَـدِلُنَا فِى قَوْمِ لُوطٍ

Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us for the people of Lut. (11:74)

... قَالُواْ سَلاَمًا قَالَ سَلاَمٌ ...

They said: "**Salaman**.''

He answered, "**Salamun**.''

This means, "Upon you.''

The scholars of explanation have said,

"Ibrahim's reply of **`Salamun**' was better than that with which they had greeted him with, because the subjective case (**Salamun** instead of **Salaman**) alludes to affirmation and eternity. ''

... فَمَا لَبِثَ أَن جَاء بِعِجْلٍ حَنِيذٍ (٦٩)

and he hastened to entertain them with a roasted calf.

This means that he (Ibrahim) left with haste in order to bring them food, as a host. The food that he brought was a calf.

The word **Hanidh** means roasted upon heated stones. This meaning has been reported from Ibn Abbas, Qatadah and others.

This is as Allah has said in other verses,

فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلاَ تَأْكُلُونَ

Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat!'' (51:26-27)

This verse contains many aspects of the etiquettes of hosting guests.

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ ...

But when he saw their hands went not towards it (the meal), he mistrusted them,

This means that he felt estranged from them.

... وَأَوْجَسَ مِنْهُمْ خِيفَةً ...

and conceived a fear of them.

This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrahim saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

وَأَوْجَسَ مِنْهُمْ خِيفَةً (and conceived a fear of them).

As-Suddi said,

"When Allah sent the angels to the people of Lut, they set out walking in the form of young men, until they came to Ibrahim and they were hosted by him. When Ibrahim saw them, he rushed to host them.

فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ

Then he turned to his household, and brought out a roasted calf. (51:26)

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): `Will you not eat?'

They said, `O Ibrahim! Verily, we do not eat food without a price.'

Ibrahim then said, `Verily, this food has a price.'

They said, `What is its price?'

He said, `You must mention the Name of Allah over it before eating it and praise Allah upon finishing it.'

Jibril then looked at Mikhail and said, `This man has the right that his Lord should take him as an intimate friend.'

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ

But when he saw their hands went not towards it (the meal), he mistrusted them,

When Ibrahim saw that they were not eating, he became scared and frightened by them. Then, when Sarah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, `What amazing guests we have. We serve them ourselves, showing them respect and they do not eat our food.'''

Then, concerning Allah's statement about the angels,

... قَالُواْ لاَ تَخَفْ ...

They said: "Fear not,''

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lut in order to destroy them.''

... إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ (٧٠)

we have been sent against the people of Lut.''

وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ ...

And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq,

Then, Sarah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allah's statement,

... وَمِن وَرَاءِ إِسْحَقَ يَعْقُوبَ (٧١)

and after Ishaq, of Yaqub.

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Yaqub was the son of Ishaq, just as Allah says in Surah **Al-Baqarah**,

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Yaqub! When he said unto his sons, "What will you worship after me!''

They said, "We shall worship your God, the God of your fathers, Ibrahim, Ismail, Ishaq, One God, and to him we submit.'' (2:133)

From this point in this verse there is an evidence for those who say that Ismail was the son of Ibrahim who was to be sacrificed. It could not have been Ishaq, because the glad tidings were given that he would have a son born to him named Yaqub. So how could Ibrahim be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Yaqub, who was promised!

The promise of Allah is true and there is no breaking of Allah's promise. Therefore, it is not possible that Ibrahim was to sacrifice this child (Ishaq) with the condition being as it was. This

makes it clear that Ismail was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that.

And all praise is due to Allah.

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَـذَا بَعْلِي شَيْخًا ...

She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man!''

Allah speaks of her statement in this verse, just as He spoke of her action in another verse.

فَأَقْبَلَتِ امْرَأَتُهُ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!'' (51:29)

This was the custom of the women in their speech and actions when they were expressing amazement.

... إِنَّ هَـذَا لَشَيْءٌ عَجِيبٌ (٧٢)

Verily, this is a strange thing!''

The angels said;

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللّهِ ...

Then said: "Do you wonder at the decree of Allah!''

This means that the angels were saying to her, "Do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says `Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills.''

... رَحْمَتُ اللّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ...

The mercy of Allah and His blessing be on you, O the family (of Ibrahim).

... إِنَّهُ حَمِيدٌ مَّجِيدٌ (٧٣)

Surely, He (Allah) is All-Praiseworthy, All-Glorious.

> This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self.

For this reason, it is confirmed in the two **Sahihs** that they (the Prophet's Companions) said,

> "Verily, we already know how to greet you with **Salam** (peace), but how do we send **Salah** (prayer) upon you, O Messenger of Allah?''
>
> He said,
>
> قُولُوا:
>
> Say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،

O Allah, send prayers upon Muhammad and the family of Muhammad, just as You have sent prayers upon Ibrahim and the family of Ibrahim.

وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيد

And bless Muhammad and the family of Muhammad, just as You have blessed the family of Ibrahim. Truly, You are the All-Praiseworthy, All-Glorious.

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَـٰدِلُنَا فِى قَوْمِ لُوطٍ

11:74 Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.

إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ

11:75 Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant.

يَـٰإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَـٰذَآ إِنَّهُ قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

11:76 "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.''

The Dispute of Ibrahim over the People of Lut

Allah tells;

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ (٧٤)

11:74 Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.

Allah, the Exalted, informs of what happened after the fright of Ibrahim left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the

destruction of the people of Lut. When they told him of this, he spoke to them as Sa`id bin Jubayr narrated concerning this verse.

Sa`id said:

> When Jibril and the other angels who were with him came to Ibrahim, they said,
>
> إِنَّا مُهْلِكُو أَهْلِ هَـذِهِ الْقَرْيَةِ
>
> Verily, we are going to destroy the people of this town. (29:31)
>
> Ibrahim said to them, "Will you destroy a town that has three hundred believers in it?''
>
> They said, "No.''
>
> He then said, "Will you destroy a town that has two hundred believers in it?''
>
> They said, "No.''
>
> He said, "Will you destroy a town that has forty believers in it?''
>
> They said, "No.''
>
> He then said, "Thirty!''
>
> They still replied, "No.''
>
> This continued until he said, "Five.''
>
> They said, "No.''
>
> Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?''
>
> They said, "No.''
>
> With this, Ibrahim said,
>
> إِنَّ فِيهَا لُوطاً قَالُواْ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ
>
> But there is Lut in it. They said: "We know better who is there. We will verily, save him and his family except his wife.'' (29:32)

Therefore, Ibrahim remained silent and his soul was at rest.

Concerning Allah's statement,

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ (٧٥)

Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah).

This is a commendation for Ibrahim because of these beautiful characteristics.

Then Allah says,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ...

O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth.

This means the decree was settled concerning them and the Word was already given that they should be destroyed.

... وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (٧٦)

Verily, there will come a torment for them which cannot be turned back.''

The evil torment was coming to them, that cannot be averted from wicked people.

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطاً سِىءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا

11:77 And when Our messengers came to Lut, he was grieved on account of them and was concerned for them.

وَقَالَ هَـذَا يَوْمٌ عَصِيبٌ

He said: "This is a distressful day.''

وَجَآءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُواْ يَعْمَلُونَ السَّيِّئَاتِ قَالَ يقَوْمِ هَـؤُلاءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُواْ اللَّهَ وَلاَ تُخْزُونِ فِى ضَيْفِى

11:78 And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwa of Allah and disgrace me not with regard to my guests!

أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ

Is there not among you a single right-minded man''

قَالُواْ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

11:79 They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!''

The Coming of the Angels to Lut, His Grief, and His Discussion with His People

Allah tells;

وَلَمَّا جَاءتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ...

And when Our messengers came to Lut, he was grieved on account of them and was concerned for them.

Allah, the Exalted, informs about the coming of His messenger angels. After they informed Ibrahim of their mission to destroy the people of Lut, they left him and set out to destroy Lut's people that very night. After leaving Ibrahim, they came to Lut.

Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home.

They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allah that contained much wisdom and firm evidence.

Their appearance saddened him (Lut) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people would host them and harm them.

... وَقَالَ هَـذَا يَوْمٌ عَصِيبٌ (٧٧)

He said: "This is a distressful day.''

Ibn Abbas and others said that this means,

> "A severe test for him.''
>
> This was because he knew that he would have to defend them and it would cause great problems for him.

Qatadah said,

> "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away,
>
> `By Allah, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.'
>
> Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times.''
>
> Then Qatadah said,
>
> "They were ordered not to destroy them until their Prophet testified against them of this.''

Concerning Allah's statement,

وَجَاءهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ...

And his people came rushing towards him,

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

... وَمِن قَبْلُ كَانُواْ يَعْمَلُونَ السَّيِّئَاتِ ...

and since aforetime they used to commit crimes.

This means that this did not cease being their behavior until they were seized (by Allah's torment) and they were still in the same condition.

... قَالَ يَا قَوْمِ هَـؤُلاء بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ...

He said: "O my people! Here are my daughters (the women of the nation), they are purer for you...''

This was his attempt to direct them to their women, for verily the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter.

This is similar to his statement to them in other verse,

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَـلَمِينَ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَجِكُمْ بَلْ أَنتُمْ قَوْمٌ عَادُونَ

Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives Nay, you are a trespassing people! (26:165-166)

Allah said in another verse,

قَالُواْ أَوَلَمْ نَنْهَكَ عَنِ الْعَـلَمِينَ

They (the people of the city) said: "Did we not forbid you from entertaining any of the **`Alamin**!'' (15:70)

This means, "Didn't we forbid you from hosting men (male) guests!''

قَالَ هَـؤُلآءِ بَنَاتِى إِن كُنْتُمْ فَـعِلِينَ

لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ

(Lut) said: "These (the girls of the nation) are my daughters, if you must act (so).'' Verily, by your life, in their wild intoxication, they were wandering blindly. (15:71-72)

Then, Allah said, in this noble verse, **هَـؤُلاء بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ** (Here are my daughters, they are purer for you).

Mujahid said,

"Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation.''

A similar statement has been reported from Qatadah and others.

Concerning the statement,

... فَاتَّقُواْ اللّهَ وَلاَ تُخْزُونِ فِي ضَيْفِي ...

So have **Taqwa** of Allah and disgrace me not with regard to my guests!

This means, "Accept what I command you by limiting the fulfillment of your desires to your women.''

... أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ (٧٨)

Is there not among you a single right-minded man!

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you!''

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ ...

They said: "Surely, you know that we have no need of your daughters...''

This means, "Verily, you know that we do not want our women, nor do we desire them.''

... وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (٧٩)

and indeed you know well what we want!

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this!''

قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ آوِى إِلَى رُكْنٍ شَدِيدٍ

11:80 He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.''

قَالُواْ يلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُواْ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلاَّ امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

11:81 They (messengers) said: "O Lut! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near!''

Lut's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allah, the Exalted says that Lut was threatening them with his statement,

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ (٨٠)

He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.''

meaning, `I would surely have made an example of you and done (harm) to you from myself and my family.'

In this regard, there is a Hadith which is reported from Abu Hurayrah that the Messenger of Allah said,

رَحْمَةُ اللهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيد

فَمَا بَعَثَ اللهُ بَعْدَهُ مِنْ نَبِيَ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِه

May Allah's mercy be upon Lut, for verily, he betook himself to a powerful support --(meaning Allah, the Mighty and Sublime.)

Allah did not send any Prophet after him, except amidst (an influential family) among his people.

With this, the angels informed him that they were the messengers of Allah sent to them. They also told him that his people would not be able to reach him (with any harm).

قَالُواْ يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُواْ إِلَيْكَ ...

They (messengers said): "O Lut! Verily, we are the messengers from your Lord! They shall not reach you!

... فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ ..

So travel with your family in a part of the night,

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be

as though he were driving his family (as a cattle herder).

... وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ ...

and let not any of you look back;

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving.''

... إِلاَّ امْرَأَتَكَ ...

but your wife,

Most of the scholars said that;

this means that she would not travel at night and she did not go with Lut. Rather, she stayed in her house and was destroyed.

Others said that;

it means that she looked back (during the travel).

This later group says that;

she left with them and when she heard the inevitable destruction, she turned and looked back. When she looked she said, "O my people!'' Thus, a stone came down from the sky and killed her.

Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour.''

... إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ...

verily, the punishment which will afflict them, will afflict her.

They replied,

... إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١)

Indeed, morning is their appointed time. Is not the morning near!

They were saying this while Luts people were standing at his door. They tried to rush his door from all sides and Lut was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way.

This is as Allah said,

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ

And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings.'' (54:37)

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَـلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ

11:82 So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.

مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِى مِنَ الظَّـلِمِينَ بِبَعِيدٍ

11:83 Marked from your Lord; and they are not ever far from the wrongdoers.

The Town of Lut's People is overturned and Their Destruction

Allah, the Exalted, says,

فَلَمَّا جَاء أَمْرُنَا ...

So when Our commandment came,

This happened at sunrise.

... جَعَلْنَا عَالِيَهَا ...

We (turned it)...),

The city of Sadum (Sodom)

... سَافِلَهَا ...

upside down,

This is similar to Allah's statement,

فَغَشَّـهَا مَا غَشَّى

So there covered them that which did cover (torment with stones). (53:54)

... وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ (٨٢)

and rained on them stones of clay, in an array.

This means, "We rained upon it with stones made of **Sijjil**."

Sijjil is a Persian word meaning stones made of clay.

This definition has been mentioned by Ibn Abbas and others.

Some of the scholars said that it (**Sijjil**) derived from the word **Sang**, which means a stone.

Some others said it means **Wakil**, which is clay.

In another verse Allah says,

حِجَارَةً مِّن طِينٍ

the stones of clay, (51:32)

This means clay made into strong, hard stone.

Some of the scholars said it means baked clay.

Al-Bukhari said,

"**Sijjil** means that which is big and strong.''

Concerning Allah's statement,

مَّنضُودٍ (in an array).

Some of the scholars said that **Mandud** means the stones were arranged in the heavens and prepared for that (destruction).

Others said,

This word means that some of them (the stones) followed others in their descent upon the people of Lut.

Concerning the statement,

مُّسَوَّمَةً ...

Marked,

meaning the stones were marked and sealed, all of them having the names of their victims written on them.

Qatadah and Ikrimah both said,

"**Musawwamah** means each stone was encompassed by a sprinkling of red coloring.''

The commentators have mentioned that;

it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from

the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

... عِندَ رَبِّكَ ...

...from your Lord;

Concerning Allah's statement,

... وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ (٨٣)

and they are not ever far from the wrongdoers.

This means that this vengeance (of Allah) is not far from similar wrongdoers.

Verily, it has been reported in a **Hadith** of the **Sunan** collections, from Ibn Abbas, which he attributed to the Prophet,

مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِه

Whoever you find doing the deed of Lut's people (homosexuality), then kill the doer and the one who allows it to be done to him (both partners).

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

11:84 And to the Madyan people (We sent) their brother Shu`ayb.

قَالَ يقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ وَلاَ تَنقُصُواْ الْمِكْيَالَ وَالْمِيزَانَ إِنِّى أَرَاكُمْ بِخَيْرٍ وَإِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ

He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.''

The Story of the People of Madyan and the Call of Shu`ayb

Allah, the Exalted, says,

وَإِلَى مَدْيَنَ ...

And to the Madyan people (We sent),

Allah, says, `We sent a Messenger to the people of Madyan.'

They were a tribe of Arabs who lived between the land of the Al-Hijaz and Ash-Sham, close to the land of Ma`an. Their land was known by the name of their tribe and was thus, called Madyan. Allah sent unto them the Prophet Shu`ayb and he was of the noblest of them in lineage.

For this reason, Allah said,

... أَخَاهُمْ شُعَيْبًا ...

their brother Shu`ayb.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ وَلاَ تَنقُصُواْ الْمِكْيَالَ وَالْمِيزَانَ ...

He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight.

Shu`ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

... إِنِّيَ أَرَاكُم بِخَيْرٍ ...

I see you in prosperity,

meaning, `in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allah's prohibitions.'

... وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ (٨٤)

and verily, I fear for you the torment of a Day encompassing.

This means the abode of the Hereafter.

وَيَقَوْمِ أَوْفُواْ الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَآءَهُمْ وَلاَ تَعْثَوْاْ فِى الأٌّرْضِ مُفْسِدِينَ

11:85 "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.''

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ وَمَآ أَنَا عَلَيْكُمْ بِحَفِيظٍ

11:86 "That which is left by Allah is better for you, if you are believers. And I am not a guardian over you.''

Shu`ayb says to his people:

وَيَا قَوْمِ أَوْفُواْ الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَاءهُمْ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ (٨٥)

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.''

First, he (Shu`ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions).

He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads.

بَقِيَّةُ اللّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ...

That which is left by Allah is better for you, if you are believers.

Abu Jafar bin Jarir said, بَقِيَّةُ اللّهِ خَيْرٌ لَّكُمْ (That which is left by Allah (after giving the rights of the people) is better for you),

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people.''

Ibn Jarir said that;

this statement has been reported from Ibn Abbas and I say it is similar to Allah's statement,

قُل لاَّ يَسْتَوِى الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Say: "Not equal are **Khabith** (all that is evil) and **Tayyib** (all that is good), even though the abundance of **Khabith** may please you.'' (5:100)

Allah then says,

... وَمَا أَنَاْ عَلَيْكُم بِحَفِيظٍ (٨٦)

And I am not a guardian over you.

This means a watcher over you people.

In other words, "Do this for Allah and not to be seen by the people.''

قَالُوا۟ يَـٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَـٰٓؤُا۟ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ

11:87 They said: "O Shu`ayb! Does your Salah command you that we give up what our fathers used to worship, or that we give up doing what we like with our property! Verily, you are the forbearer, right-minded!''

The Response of Shu`ayb's People

Allah tells;

قَالُواْ يَا شُعَيْبُ ...

They said: "O Shu`ayb!

They said to Shu`ayb, in mockery,

... أَصَلاَتُكَ ...

Does your **Salah**,

Al-A`mash said,

"This means your reading.''

... تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا ...

command you that we give up what our fathers used to worship,

meaning the idols and statues.

... أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَؤُا ...

or that we give up doing what we like with our property,

This means, "Should we abandon our practice of lightening the scales because of your statement

This is our wealth and we will do with it as we please.''

Al-Hasan said concerning Allah's statement, أَصَلَاتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا (Does your **Salah** command you that we give up what our fathers used to worship)

"By Allah, this means that his prayer commanded them to abandon what their fathers used to worship.''

At-Thawri said concerning Allah's statement, أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَوُا (or that we give up doing what we like with our property),

"They were speaking in reference to the paying of **Zakah** (charity).''

... إِنَّكَ لَأَنتَ الْحَلِيمُ الرَّشِيدُ (٨٧)

Verily, you are the forbearer right-minded!

Ibn Abbas, Maymun bin Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir all said,

"These enemies of Allah were only saying this in mockery.

May Allah disfigure them and curse them from ever receiving His mercy. And verily, He did so.''

قَالَ يٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَـٰكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـٰحَ

11:88 He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you.

مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I put my trust and unto Him I repent.''

Shu`ayb's Refutation of His People

Allah tells;

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي...

He said: "O my people! Tell me if I, have a clear evidence from my Lord,

meaning, upon clear guidance in that which I am calling to.

... وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ...

and He has given me a good sustenance from Himself.

It has been said that he meant the Prophethood.

It has also been said that he meant the lawful provisions.

It seems that the verse carries both meanings.

... وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ ...

I wish not, in contradiction to you, to do that which I forbid you.

Ath-Thawri said,

meaning, `do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.'

This is similar to what Qatadah said concerning Allah's statement,

"He is saying, `I do not forbid you all from something while I do it myself.'''

... إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ ...

I only desire reform to the best of my power.

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able.''

... وَمَا تَوْفِيقِي ...

And my guidance cannot come,

This means, "In whatever I intend that agrees with the truth.''

... إِلاَّ بِاللّهِ عَلَيْهِ تَوَكَّلْتُ ...

except from Allah, in Him I put my trust,

This means in all of my affairs.

... وَإِلَيْهِ أُنِيبُ (٨٨)

and unto Him I repent.

meaning; "I return.''

This has been said by Mujahid and others.

وَيَقَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِى أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَـلِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ

11:89 "And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh or of Hud or of Salih, and the people of Lut are not far off from you!''

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ

11:90 "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.''

He (Shu`ayb) said to them,

وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي ...

And O my people! Let not my **Shiqaq** cause you,

> This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hud's people, Salih's people and Lut's people.''

Qatadah said, وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي (And O my people! Let not my **Shiqaq** cause you),

> "He is saying, `Do not be influenced by your differing with me.'''

As-Suddi said,

> "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them.''

... أَن يُصِيبَكُم مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ...

... to suffer the fate similar to that of the people of Nuh or of Hud or of Salih,

and the people of Lut are not far off from you!''

Concerning His statement,

... وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ (٨٩)

and the people of Lut are not far off from you!

It has been said that this refers to the period of time.

Qatadah said,

"This means that they were only destroyed before you yesterday.''

It has also been said that it refers to place. Actually, the verse carries both meanings.

وَاسْتَغْفِرُواْ رَبَّكُمْ ...

And ask forgiveness of your Lord,

from the previous sins.

... ثُمَّ تُوبُواْ إِلَيْهِ ...

and turn unto Him in repentance.

In whatever evil actions you may encounter in the future.

Concerning his statement,

... إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (٩٠)

Verily, my Lord is Most Merciful, Most Loving.

to those who repent.

قَالُواْ يشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلاَ رَهْطُكَ لَرَجَمْنَـكَ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ

11:91 They said: "O Shu`ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not powerful against us.''

قَالَ يقَوْمِ أَرَهْطِى أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيّاً

11:92 He said: "O my people! Is then my family of more weight with you than Allah! And you have cast Him away behind your backs.

إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ

Verily, my Lord is surrounding all that you do.''

The Response of Shu`ayb's People

Allah tells,

قَالُواْ يَا شُعَيْبُ مَا نَفْقَهُ ...

They said: "O Shu`ayb! We do not understand,

This means that we do not comprehend.

... كَثِيرًا ...

much,

`most of what you say'.

... مِّمَّا تَقُولُ ..

what you say,

Ath-Thawri said,

"He (Shu`ayb) was called the orator of the Prophets.''

.... وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ...

and we see you weak among us.

As-Suddi said,

"They meant, `You are only one person.'''

Abu Rawq said,

> "They meant, `You are despised, because your tribe is not upon your religion.'''

... وَلَوْلاَ رَهْطُكَ لَرَجَمْنَاكَ ...

Were it not for your family, you would have been stoned,

> This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death.
>
> Some said that this means with rocks.

It has also been said that;

> this means that they would have cursed and insulted him verbally.

... وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ (٩١)

and you are not powerful against us.

> This means, "You have no position of power over us.''

Shu`ayb's Refutation of His People

He (Shu`ayb) said,

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللّهِ ...

He said: "O my people! Is then my family of more weight with you than Allah!''

> He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted. Does not your awe of Allah prevent you from harming His Prophet! Indeed you have placed the fear of Allah,

... وَاتَّخَذْتُمُوهُ ...

And you have cast Him away

... وَرَاءكُمْ ظِهْرِيًّا ...

behind your backs.

This means that you have thrown it behind you. You do not obey it, nor do you respect it.

... إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ (٩٢)

Verily, my Lord is surrounding all that you do.

This means that He knows all of your actions and He will reward you according to them.

وَيَقَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّى عَـمِلٌ

11:93 "And O my people! Act according to your ability, and I am acting.

سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ

You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!

وَارْتَقِبُواْ إِنِّى مَعَكُمْ رَقِيبٌ

And watch you! Verily, I too am watching with you.''

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا

11:94 And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us.

وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ فَأَصْبَحُواْ فِى دِيَـرِهِمْ جَـثِمِينَ

And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.

كَأَن لَّمْ يَغْنَوْاْ فِيهَآ أَلاَ بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ

11:95 As if they had never lived there! So away with Madyan just as Thamud went away!

Shu`ayb's threatening of His People

When the Prophet of Allah, Shu`ayb, despaired of their response to him, he said,

وَيَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ ...

"O my people, Act according to your ability,

This means, "Act according to your current ways.''

This is actually a severe threat.

... إِنِّي عَامِلٌ ...

I am acting.

according to my way.

... سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ...

You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!

meaning, between me and you.

... وَارْتَقِبُواْ ...

And watch you!

This means to wait.

... إِنِّي مَعَكُمْ رَقِيبٌ (٩٣)

I too am watching with you.

Allah then says,

وَلَمَّا جَاء أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُواْ مَعَهُ بِرَحْمَةٍ مَّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ فَأَصْبَحُواْ فِي دِيَارِهِمْ جَاثِمِينَ (٩٤)

And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And **As-Sayhah** (awful cry) seized the wrongdoers, and they lay (**Jathimin**) in their homes.

His saying **Jathimin** means extinct and lifeless without any movement.

Here Allah mentions that a loud cry (**Sayhah**) came to them.

In Surah **Al-A`raf** He says a severe quake (**Rajfah**) came to them.

In Surah **Ash-Shu`ara'**, He said it was a torment of a cloudy day.

They were one nation upon which all of these punishments were gathered on the day of their destruction.

In each context, Allah only mentioned that which was suitable. In **Surah Al-A`raf** when they said,

لَنُخْرِجَنَّكَ يشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ

> We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town. (7:88)

In this verse it was suitable to mention a tremor, or quake (**Rajfah**). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them.

Here, due to their disrespectful manners in speaking to their Prophet, Allah mentioned the awful cry (**Sayhah**) which overcame them and killed them.

In Surah **Ash-Shu`ara'** when they said,

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

So cause a piece of the heaven to fall on us, if you are of the truthful! (26:187)

Allah said in response,

فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day. (26:189)

This is from the intricate secrets and to Allah belongs all praise and much bounty forever.

Concerning the statement,

كَأَن لَّمْ يَغْنَوْاْ فِيهَا ...

As if they had never lived there!

This means it was as if they had not lived in their homes before that.

... أَلاَ بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ (٩٥)

So away with Madyan as just as **Thamud** went away!

They (**Thamud**) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَـتِنَا وَسُلْطَـنٍ مُّبِينٍ

11:96 And indeed We sent Musa with Our Ayat and a manifest authority.

إِلَى فِرْعَوْنَ وَمَلإِيْهِ فَاتَّبَعُواْ أَمْرَ فِرْعَوْنَ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

11:97 To Fir`awn and his chiefs, but they followed the command of Fir`awn, and the command of Fir`awn was no right guide.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَـمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ

11:98 He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأُتْبِعُواْ فِى هَـذِهِ لَعْنَةً وَيَوْمَ الْقِيَـمَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

11:99 They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.

The Story of Musa and Fir`awn

Allah tells;

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٩٦)

إِلَى فِرْعَوْنَ وَمَلَئِهِ ...

And indeed We sent Musa with Our **Ayat** and a manifest authority. To Fir`awn and his chiefs,

In these verses Allah informs of His sending Musa with His signs and clear proofs to Fir`awn, the king of the Coptic people, and his chiefs.

... فَاتَّبَعُواْ أَمْرَ فِرْعَوْنَ ...

but they followed the command of Fir`awn.

This means that they followed his path, way and methodology in transgression.

... وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ (٩٧)

and the command of Fir`awn was no right guide.

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness.

Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir`awn will have a great share in that awful punishment.

This is as Allah, the Exalted, said,

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَـهُ أَخْذاً وَبِيلاً

> But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment. (73:16)

Allah also said,

فَكَذَّبَ وَعَصَى

ثُمَّ أَدْبَرَ يَسْعَى

فَحَشَرَ فَنَادَى

فَقَالَ أَنَاْ رَبُّكُمُ الأَعْلَى

فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى

إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

> But Fir`awn belied and disobeyed. Then he turned his back, striving (against Allah). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high.''

So Allah, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah. (79:21-26)

Allah also said,

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ (٩٨)

He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection.

This is as Allah says,

لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

For each one there is double (torment), but you know not. (7:38)

Allah also says that the disbelievers will say while they are in the Hellfire,

رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاْ

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ

"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment.'' (33:67-68)

Concerning the statement,

وَأُتْبِعُواْ فِي هَـذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ...

They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.

meaning, `We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

...وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ (٩٩)

and on the Day of Resurrection, evil is the gift granted.

Mujahid said,

"Another curse will be added to them on the Day of Resurrection, so these are two curses.''

Ali bin Abi Talhah said that Ibn Abbas said, بِئْسَ الرِّفْدُ الْمَرْفُودُ (evil indeed is the gift granted).

"The curse of this life and the Hereafter.''

Ad-Dahhak and Qatadah both said the same thing.

This is similar to Allah's statement,

وَجَعَلْنَـهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيـمَةِ لاَ يُنصَرُونَ

وَأَتْبَعْنَـهُم فِى هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَـمَةِ هُمْ مِّنَ الْمَقْبُوحِينَ

And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised. (28:41-42)

Allah also says,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوّاً وَعَشِيّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُواْ ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!'' (40:46)

ذَلِكَ مِنْ أَنْبَآءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ

11:100 That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing, and some have been (already) reaped.

وَمَا ظَلَمْنَـهُمْ وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ

11:101 We wronged them not, but they wronged themselves.

فَمَا أَغْنَتْ عَنْهُمْ ءَالِهَتَهُمُ الَّتِى يَدْعُونَ مِن دُونِ اللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

So their gods whom they call upon besides Allah, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.

The Lesson taken from the Destroyed Towns

When Allah mentioned the story of the Prophets and what happened with them and their nations -- how He destroyed the disbelievers and saved the believers -- He goes on to say,

ذَلِكَ مِنْ أَنبَاء الْقُرَى ...

That is some of the news of the (population of) towns,

meaning, news of them

... نَقُصُّهُ عَلَيْكَ مِنْهَا قَآئِمٌ ...

which We relate unto you; of them, some are (still) standing,

This means still remaining.

... وَحَصِيدٌ (١٠٠)

and some have been (already) reaped.

This means totally destroyed.

وَمَا ظَلَمْنَاهُمْ ...

We wronged them not,

This means, "When We destroyed them.''

... وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ ...

but they wronged themselves.

their rejecting their Messengers and disbelieving in them.

... فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ ...

So their gods, profited them (not)...

This is referring to their idols that they used to worship and invoke.

... الَّتِي يَدْعُونَ ..

whom they call upon,

... مِن دُونِ اللّهِ مِن شَيْءٍ ...

other than Allah naught,

the idols did not benefit them, nor did they save them when Allah's command came for their destruction.

... لِّمَّا جَاء أَمْرُ رَبِّكَ ...

when there came the command of your Lord,

... وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ (١٠١)

nor did they add aught to them but destruction.

Mujahid, Qatadah and others said,

"This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter.''

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ

11:102 Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.

إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Verily, His punishment is painful (and) severe.

Allah tells;

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ ...

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.

It is as though Allah is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them.''

... إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (١٠٢)

Verily, His punishment is painful (and) severe.

In the Two **Sahihs**, it is recorded that Abu Musa said that the Messenger of Allah said,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily, Allah gives respite to a wrongdoer until He seizes him and he cannot escape.

Then the Messenger of Allah recited,

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ

Such is the punishment of your Lord when He seizes the towns while they are doing wrong.

إِنَّ فِى ذلِكَ لآيَةً لِّمَنْ خَافَ عَذَابَ الاٌّخِرَةِ ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

11:103 Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.

وَمَا نُؤَخِّرُهُ إِلاَّ لاًّجَلٍ مَّعْدُودٍ

11:104 And We delay it only for a term (already) fixed.

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

11:105 On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed.

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allah, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

إِنَّ فِي ذَلِكَ لآيَةً ...

Indeed in that (there) is a sure lesson.

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

... لِّمَنْ خَافَ عَذَابَ الآخِرَةِ ...

for those who fear the torment of the Hereafter.

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَـدُ

> Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. (40:51)

Allah, the Exalted, also says,

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّـلِمِينَ

> So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. (14:13)

Concerning Allah's statement,

... ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ ...

That is a Day whereon mankind will be gathered together,

This means the first of them and the last of them.

This is similar to Allah's statement,

وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

> And We shall gather them all together so as to leave not one of them behind. (18: 47)

... وَذَلِكَ يَوْمٌ مَّشْهُودٌ (١٠٣)

and that is a Day when all will be present.

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

وَمَا نُؤَخِّرُهُ إِلاَّ لِأَجَلٍ مَّعْدُودٍ (١٠٤)

And We delay it only for a term (already) fixed.

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ ...

On the Day when it comes, no person shall speak except by His (Allah's) leave.

This means that on the Day of Judgement no one will speak except with the permission of Allah.

This is similar to another verse, which says,

لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right. (78:38)

Allah also says,

وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَـنِ

And all the voices will be humbled for the Most Gracious (Allah). (20:108)

In the **Hadith** about the intercession, which is recorded in the Two **Sahihs**, the Messenger of Allah said,

وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّم

No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allah, save us, save us.''

Concerning Allah's statement,

... فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (١٠٥)

Some among them will be wretched and (others) blessed.

> This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy.
>
> This is as Allah said,
>
> فَرِيقٌ فِى الْجَنَّةِ وَفَرِيقٌ فِى السَّعِيرِ
>
> When a party will be in Paradise and a party in the blazing Fire. (42:7)

Al-Hafiz Abu Ya`la recorded in his Musnad on the authority of Ibn Umar that Umar said,

> "When this verse was revealed, فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (Some among them will be wretched and (others) blessed), I asked the Prophet, `O Messenger of Allah, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?'
>
> He said,
>
> عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ يَا عُمَرُ وَجَرَتْ بِهِ الْأَقْلَامُ،وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَه
>
> O Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).

فَأَمَّا الَّذِينَ شَقُوا فَفِى النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

11:106 As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.

خَـلِدِينَ فِيهَا مَا دَامَتِ السَّمَـوَتُ وَالأَرْضُ إِلاَّ مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

11:107 They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

The Condition of the Wretched People and their Destination

Allah, the Exalted, says,

فَأَمَّا الَّذِينَ شَقُواْ فَفِي النَّارِ ...

As for those who are wretched, they will be in the Fire,

Then Allah explains the situation of the wretched people and the happy people.

He says,

... لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦)

in it they will experience **Zafir** and **Shahiq**.

Ibn Abbas said,

> "**Az-Zafir** is a sound in the throat and **Ash-Shahiq** is a sound in the chest. This means that their exhaling will be **Zafir** and their inhaling will **Shahiq**."
>
> This will be due to the torment that they will be experiencing. We seek refuge with Allah from such evil.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ ...

They will dwell therein for all the time that the heavens and the earth endure,

Imam Abu Jafar bin Jarir said,

> "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, `This is as enduring as the heavens and the earth.'
>
> Or, `It will last as until the night and day separate.'
>
> They would say, `As long as talkers at night continue to chat.' They meant by these statements the condition of eternity. Therefore, Allah addressed them in a manner that they were familiar with among themselves. Thus, He said, خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ (They will dwell therein for all the time that the heavens and the earth endure).
>
> The literal meaning is also intended with; "for all the time that the heavens and the earth endure.''
>
> This is due to the fact that there will be heavens and earth in the life of the next world, just as Allah said,
>
> يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَـوَتُ
>
> On the Day when the earth will be changed to another earth and so will be the heavens. (14:48)

For this reason, Al-Hasan Al-Basri said concerning the statement of Allah, مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ (the heavens and the earth endure),

> "Allah is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal.''

Concerning Allah's statement,

... إِلاَّ مَا شَاء رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ (١٠٧)

except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.

This is similar to His statement,

النَّارُ مَثْوَاكُمْ خَـلِدِينَ فِيهَآ إِلاَّ مَا شَآءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

> The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing. (6:128)

It has been said that the exception mentioned in this verse refers to the disobedient among the people of **Tawhid**. It is these whom Allah will bring out of the Fire by the intercession of the interceders.

Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allah will remove from the Fire those who have never done any good, except for saying **La ilaha illallah** one day of their life.

This has been mentioned in numerous authentic reports from the Messenger of Allah, including narrations from Anas bin Malik, Jabir bin Abdullah, Abu Sa`id Al-Khudri, Abu Hurayrah and other Companions.

No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

وَأَمَّا الَّذِينَ سُعِدُواْ فَفِى الْجَنَّةِ خَـلِدِينَ فِيهَا مَا دَامَتِ السَّمَـوَتُ وَالاٌّرْضُ إِلاَّ مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ

11:108 And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

The Condition of the Happy People and their Destination

Allah, the Exalted, says,

وَأَمَّا الَّذِينَ سُعِدُواْ ...

And those who are blessed.

These are the followers of the Messengers.

... فَفِي الْجَنَّةِ ...

they will be in Paradise,

This means that their final abode will be Paradise.

... خَالِدِينَ فِيهَا ...

abiding therein for all the time,

This means that they will remain there forever.

... مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَاء رَبُّكَ ...

that the heavens and the earth endure, except as your Lord wills:

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allah. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.

Ad-Dahhak and Al-Hasan Al-Basri both said,

"It is about the right of the disobedient people of **Tawhid** who were in the Fire and then brought out of it.''

Then Allah finished this statement by saying,

... عَطَاء غَيْرَ مَجْذُوذٍ (١٠٨)

a gift without an end.

This means that it will never be cut off.

This has been mentioned by Mujahid, Ibn Abbas, Abu Al-Aliyah and others.

This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allah. Someone may think that the mention of Allah's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allah has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says, **إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ** (Verily, your Lord is the doer of whatsoever He intends).

Similarly, Allah says,

لاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَلُونَ

He cannot be questioned as to what He does, while they will be questioned. (21:23)

Here, Allah soothes the hearts and affirms the intent, by His saying,

عَطَآءً غَيْرَ مَجْذُوذٍ

a gift without an end.)

It has been recorded in the Two **Sahihs** that the Messenger of Allah said,

يُؤتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُذْبَحُ بَيْنَ الْجَنَّةِ وَالنَّارِ،ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ

Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!''

In the **Sahih** it is recorded that the Messenger of Allah said,

فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا

It will be said, `O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.

فَلاَ تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَـؤُلاءِ مَا يَعْبُدُونَ إِلاَّ كَمَا يَعْبُدُ ءَابَاؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ

11:109 So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ فَاخْتُلِفَ فِيهِ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ

11:110 Indeed, We gave the Book to Musa, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).

وَإِنَّ كُـلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ

11:111 And verily, to each of them your Lord will repay their works in full.

إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

Surely, He is All-Aware of what they do.

Associating Partners with Allah is no doubt Misguidance

Allah, the Exalted, says,

فَلاَ تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَـؤُلاء ...

So be not in doubt as to what these people worship.

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance.

... مَا يَعْبُدُونَ إِلاَّ كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ ...

They worship nothing but what their fathers worshipped before (them).

This means that they have no support for their **Shirk**. They are only mimicking their fathers in ignorance. Therefore, Allah will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allah will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allah's statement,

... وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ (١٠٩)

And verily, We shall repay them in full their portion without diminution.

Abdur-Rahman bin Zayd bin Aslam said,

"We will pay them in full their portion of punishment without diminution.''

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ...

Indeed, We gave the Book to Musa, but differences arose therein,

> Allah mentions that He gave Musa the Book, but the people differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

... وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ...

and had it not been for a Word (**Kalimah**) that had gone forth before from your Lord, the case would have been judged between them,

Ibn Jarir said,

> "If it were not that the punishment had already been delayed until an appointed time, then Allah would have decided the matter between you now.
>
> The word **Kalimah** carries the meaning that Allah will not punish anyone until the proof has been established against him and a Messenger has been sent to him.''
>
> This is similar to Allah's statement,
>
> وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً
>
> > And We never punish until We have sent a Messenger (to give warning). (17:15)
>
> For verily, Allah says in other verse,
>
> وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَاماً وَأَجَلٌ مُّسَمًّى
>
> فَاصْبِرْ عَلَى مَا يَقُولُونَ
>
> > And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must

necessarily have come (in this world). So bear patiently what they say. (20:129-130)

... وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ (١١٠)

and indeed they are in grave doubt concerning it (this Qur'an).

Then, Allah informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad.

Allah says,

وَإِنَّ كُـلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ (١١١)

And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds, their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned.

This is similar to Allah's statement,

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

And surely, all - everyone of them will be brought before Us. (36:32)

فَاسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْاْ

11:112 So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not.

إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Verily, He is All-Seer of what you do.

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لاَ تُنصَرُونَ

11:113 And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped.

The Command to Stand Firm and Straight

Allah says;

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْاْ ...

So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not.

Allah, the Exalted, commands His Messenger and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition.

Allah also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist.

... إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢)

Verily, He is All-Seer of what you do.

Allah informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allah's statement,

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ ...

And incline not toward those who do wrong,

Ali bin Abi Talhah said that Ibn Abbas said,

> "Do not compromise with them.''

Ibn Jarir said that Ibn Abbas said,

> "Do not side with those who do wrong.''

This is a good statement. This means,

> "Do not seek assistance from wrongdoers, because it will be as if you are condoning their actions (of evil).''

... فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ثُمَّ لاَ تُنصَرُونَ (١١٣)

lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.

> This means that you will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

وَأَقِمِ الصَّلَوٰةَ طَرَفَىِ النَّهَارِ وَزُلَفاً مِّنَ الَّيْلِ

11:114 And perform the Salah, at the two ends of the day and in some hours of the night.

إِنَّ الْحَسَنَـتِ يُذْهِبْنَ السَّيِّئَـتِ ذلِكَ ذِكْرَى لِلذكِرِينَ

Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.

وَاصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

11:115 And be patient; verily, Allah wastes not the reward of the doers of good.

The Command to establish the Prayer

Allah says;

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ (١١٤)

And perform the **Salah**, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.

Ali bin Abi Talhah reported that Ibn Abbas said, وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ (And perform the **Salah**, at the two ends of the day),

> "This is referring to the morning prayer (**Subh**) and the evening prayer (**Maghrib**).''
>
> The same was said by Al-Hasan and Abdur-Rahman bin Zayd bin Aslam.

In one narration reported by Qatadah, Ad-Dahhak and others, Al-Hasan said,

> "It means the morning prayer (**Subh**) and the late afternoon prayer (**Asr**).''

Mujahid said,

> "It is the morning prayer at the beginning of the day and the noon prayer (**Zuhr**) and late afternoon prayer (**Asr**) at the end of the day.''
>
> This was also said by Muhammad bin Ka`b Al-Qurazi and Ad-Dahhak in one narration from him.

وَزُلَفًا مِّنَ اللَّيْلِ (and in some hours of the night).

Ibn Abbas, Mujahid, Al-Hasan and others said,

> "This means the night prayer (**Isha'**).''

Ibn Al-Mubarak reported from Mubarak bin Fadalah that Al-Hasan said,

"This means the evening (**Maghrib**) and late night (**Isha'**) prayers.

The Messenger of Allah said,

هُمَا زُلَفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاء

They are the approach of the night: **Maghrib** and **Isha'**.

The same was said by Mujahid, Muhammad bin Ka`b, Qatadah and Ad-Dahhak (that this means the **Maghrib** and **Isha'** prayers).

It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of **Isra'** (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset.

During the late night another prayer (**Tahajjud**) was also made obligatory upon the Prophet and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him. Finally, this obligation was abrogated for the Prophet as well, according to one opinion. Allah knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allah's statement,

... إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ...

Verily, the good deeds remove the evil deeds.

This is saying that the performance of good deeds is an expiation of previous sins.

This has been mentioned in a **Hadith** recorded by Imam Ahmad and the **Sunan** Compilers, that the Commander of the faithful, Ali bin Abi Talib, said,

"Whenever I used to hear a narration from the Messenger of Allah, Allah would cause me to benefit by it however He willed. If anyone

informed me of any statement that he said, I would make him swear (by Allah) that the Prophet said it. If he swore by Allah, then I would believe him. Abu Bakr once told me -- and Abu Bakr was truthful -- that he heard the Messenger of Allah say,

مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفِرَ لَه

There is not any Muslim who commits a sin, then he makes **Wudu** and prays two units of prayer, except that he will be forgiven (that sin).

In the Two **Sahihs** it is recorded that the Commander of the faithful, Uthman bin Affan made **Wudu** for the people (to see), just like the **Wudu** of the Messenger of Allah. Then he said,

"I saw the Messenger of Allah make Wudu' like this, and he said,

مَنْ تَوَضَّأَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِه

Whoever makes **Wudu** like this **Wudu** of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.

In the **Sahih** it is recorded that Abu Hurayrah said that the Messenger of Allah said,

أَرَأَيْتُمْ لَوْ أَنَّ بِبَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا ؟

Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?

They said, "No, O Messenger of Allah!''

He said;

كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا

This is like the five daily prayers, for Allah uses them to wipe away the sins and wrongdoings.

Muslim recorded in his **Sahih** that Abu Hurayrah said that the Messenger of Allah used to say,

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرِ

The five daily prayers, **Jumu`ah** (Friday prayer) to **Jumu`ah** and (the fast of) **Ramadan** to **Ramadan** are expiations for whatever sins were committed between them, as long as you stay away from the major sins.

Al-Bukhari recorded Ibn Mas`ud saying that;

a man kissed a woman (who was not his relative or wife). He then came to the Prophet and informed him about the incident. Thus, Allah revealed,

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ...

And perform **Salah**, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. (11:114)

The man then said, "O Messenger of Allah, is this only for me?''

The Prophet replied,

لِجَمِيعِ أُمَّتِي كُلِّهِم

This is for all of my (**Ummah**) followers.

Al-Bukhari recorded this narration in the Book of Prayer as well and the Book of **Tafsir**.

Imam Ahmad recorded that Ibn Abbas said that;

a man came to Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse.

Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allah.''

The man said, "Of course she was.''

Umar then said, "Go to Abu Bakr and ask him about this.''

The man went to Abu Bakr and asked him about the matter.

Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allah,'' just as Umar had said.

Then he went to the Prophet and told him the same story. The Prophet said,

فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ الله

She probably was a woman whose husband is away (fighting) in the path of Allah.

Then a verse of Qur'an was revealed,

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ...

> And perform the **Salah**, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.

The man then said, "O Messenger of Allah! Is this verse only for me, or does it apply to all of the people in general?''

Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general.''

صدَقَ عُمَر (Umar has spoken the truth).

فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِى الاٌّرْضِ إِلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ

11:116 If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasad (corruption) in the earth, except a few of those whom We saved from among them!

وَاتَّبَعَ الَّذِينَ ظَلَمُواْ مَآ أُتْرِفُواْ فِيهِ وَكَانُواْ مُجْرِمِينَ

Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

11:117 And your Lord would never destroy the towns wrongfully, while their people were doers of good.

There must be a Group of People Who forbid Lewdness

Allah says,

فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الأَرْضِ إِلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ ...

If only there had been among the generations before you persons having wisdom, prohibiting (others) from **Fasad** (corruption) in the earth, except a few of those whom We saved from among them!

Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement, إلاَّ قلِيلاً (except a few),

This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allah commanded this noble **Ummah** (followers of Muhammad) to always have among them those who command the good and forbid the evil.

This is as Allah says,

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful. (3:104)

It is related in a **Hadith** that the Prophet said,

إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَاب

Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.

Thus, Allah says,

فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الأَرْضِ إِلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ...

If only there had been among the generations before you persons having

wisdom, prohibiting (others) from the **Fasad** in the earth, - except a few of those whom We saved from among them!

Concerning the statement,

... وَاتَّبَعَ الَّذِينَ ظَلَمُواْ مَا أُتْرِفُواْ فِيهِ ...

Those who did wrong pursued the enjoyment of good things of (this worldly) life,

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

... وَكَانُواْ مُجْرِمِينَ (١١٦)

and were criminals.

Then, Allah

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ (١١٧)

And your Lord would never destroy the towns wrongfully, while their people were doers of good.

Allah informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allah says,

وَمَا ظَلَمْنَـهُمْ وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ

We wronged them not, but they wronged themselves. (11:101)

Allah also says,

وَمَا رَبُّكَ بِظَلَّـمٍ لِّلْعَبِيدِ

And your Lord is not at all unjust to (His) servants. (41:46)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

11:118 And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لأَمْلاَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

11:119 Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.''

Allah has not made Faith universally accepted

Allah says;

وَلَوْ شَاء رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ...

And if your Lord had so willed, He could surely have made mankind one **Ummah**, but they will not cease to disagree.

Allah, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief.

This is just as He said,

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

Allah goes on to say,

... وَلاَ يَزَالُونَ مُخْتَلِفِينَ (١١٨)

إِلاَّ مَن رَّحِمَ رَبُّكَ ...

but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,

> This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allah's statement, **إِلاَّ مَن رَّحِمَ رَبُّكَ** (Except him on whom your Lord has bestowed His mercy),

> This means that those who have received the mercy of Allah by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allah.
>
> That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muhammad). Those who received Allah's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter.
>
> ... وَلِذَلِكَ خَلَقَهُمْ ...
>
> and for that did He create them.

They are the Saved Sect mentioned in the **Hadith** recorded in the **Musnad** and **Sunan** collections of **Hadith**. The routes of transmission of this **Hadith** all strengthen each other (in authenticity). In these narrations the Prophet said,

> إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً
>
> Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allah!''

He said,

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

The sect that is upon what my Companions and I are upon.

Al-Hakim recorded this narration in his Mustadrak with this additional wording.

Concerning Allah's statement,

... وَتَمَّتْ كَلِمَةُ رَبِّكَ لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩)

And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.''

Allah, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom.

In the Two **Sahihs** it is recorded that Abu Hurayrah said that the Messenger of Allah said,

اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ

Paradise and the Hellfire debated. Paradise said, `None will enter me except the weak and despised of the people.'

وَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ.

The Hell- fire said, `I have inherited the haughty and the arrogant people.'

فَقَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ،

Then Allah said to the Paradise, `You are My mercy and I grant mercy with you to whoever I wish.'

وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكِ مِمَّنْ أَشَاءُ،

Then He said to the Hellfire, `You are My torment and I take vengeance with you upon whoever I wish.

وَلِكُلٍّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا،

I will fill each one of you.'

فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُنْشِىءَ اللهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ،

However, the Paradise will always have more bounties, to such an extent that Allah will create more creatures to dwell in it and enjoy its extra bounties.

وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ

The Hellfire will continue saying, `Are there anymore (to enter me),' until the Lord of might places His Foot over it.

فَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ

Then it (Hell) will say, "Enough, enough, by Your might!''

وَكُـلاًّ نَّقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ

11:120 And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby.

وَجَآءَكَ فِى هَـٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

And in this has come to you the truth, as well as an admonition and a reminder for the believers.

The Conclusion

Allah says;

وَكُـلاًّ نَّقُصُّ عَلَيْكَ مِنْ أَنبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءكَ فِي هَـذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ (١٢٠)

And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.

Allah, the Exalted, is saying, `We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allah helped His party of believers and disgraced His enemies, the disbelievers.

We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allah's statement, وَجَاءكَ فِي هَـذِهِ الْحَقُّ (And in this has come to you the truth),

This is referring to this **Surah** itself.

This was said by Ibn Abbas, Mujahid and a group of the **Salaf** and it is the correct view.

This means,

This comprehensive **Surah** contains the stories of the Prophets and how Allah saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of truth and true events in this **Surah**.

In this **Surah** is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ

11:121 And say to those who do not believe: "Act according to your ability and way, We are acting.

وَانْتَظِرُوا إِنَّا مُنتَظِرُونَ

11:122 And you wait! We (too) are waiting.''

Allah says;

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ ...

And say to those who do not believe:

Allah, the Exalted, commands His Messenger to say to those who disbelieve in what he has come with from his Lord, by way of warning,

... اعْمَلُوا عَلَى مَكَانَتِكُمْ ...

Act according to your ability,

This means upon your path and your way.

... إِنَّا عَامِلُونَ (١٢١)

We are acting (in our way).

This means that we are upon our path and our way (Islam).

وَانتَظِرُوا إِنَّا مُنتَظِرُونَ (١٢٢)

And you wait ! We (too) are waiting.

This means,

فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَـقِبَةُ الدَّارِ إِنَّهُ لاَ يُقْلِحُ الظَّـلِمُونَ

And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful. (6:135)

Verily, Allah fulfilled His promise to His Messenger, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced.

Allah is truly the Most Mighty, Most Wise.

وَلِلَّهِ غَيْبُ السَّمَـوَتِ وَالاٌّرْضِ وَإِلَيْهِ يُرْجَعُ الاٌّمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

11:123 And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him.

وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And your Lord is not unaware of what you (people) do.

Allah, the Exalted, informs that He is the All-Knower of the unseen of the Heavens and the Earth and that unto Him is the final return.

Allah says;

وَلِلّهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ...

And to Allah belongs the **Ghayb** of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him.

> He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

... وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٢٣)

And your Lord is not unaware of what you do.

> This means, `The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.'

This is the end of the Tafsir of Surah **Hud**, and all praises and thanks are due to Allah.